A SHORT TREATISE

Contayning all the Principall *Grounds of* CHRISTIAN RELIGION.

By way of Questions and Answers, very profitable for all men, but especially for Housholders.

The tenth Impression.

LONDON.
Printed by *William Stansby*, and are to be sold by *Edward Brewster* and *Robert Bird*.
1635.

Wee offer here vnto thy viewe (good Christian Reader) the principles of Religion, with a short Exposition vpon the same for the explanation of what may seeme difficult, the confirmatiō of the truth professed against Popery, and the inforcing of sundry duties of weightie and great importance. The method we haue followed is plaine and naturall; the matter wholesome, but not odorned with flowers of eloquence. We begin with the maine end that all men ought to aime at: because there can be no motion but for some end, as there can bee no effect but from some efficient. Thence we proceede to the meanes wherby the end may bee attained: for it is in vaine to propound an end vnto our selues, if either the way be impossible, or imperfect; if either it cannot bee knowne, or doe not leade to the fruition thereof. In the meanes we consider, whence direction is to be taken, and what is to be learned: and there we shew what, and who God is, how wee must conceiue of him, why hee ought to be worshipped, what couenant he made with Adam in the time of innocencie, and how Adam by transgression fell, and plunged himselfe, and his posterity

into woe and miserie vnspeakeable, intolerable, and eternall. In the next place we lay downe the meanes, that God hath ordained for mans recouerie; And there is handled what Christ is, what he hath done for vs, how wee are made partakers of his benefits, how faith is wrought and increased in vs, & what obedience we owe to God in Christ, who is the obiect of Christian religion. And because the Godly in this course of Christianity are compassed about with infirmities, subiect to many falles, and assaulted with many tentations, which might discourage and turne them out of the way, therefore we haue added, what course a Christian should take to grow in grace, how he may bee preserued from falling, how hee should recouer after his fall, and of what priuiledges the Godly are, or may be partakers, in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in few words; wherby the sufficiency of the meanes is manifested. For as it is a way prescribed of God, so it leadeth vs vnto God, the first, chiefe, & al-sufficiet good. Our desire herin is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such Godly Housholders, as desire to in-

struct

ſtruct and traine vp their children and ſeruants in the information and feare of the Lord, but want leiſure, or ability, to furniſh themſelues out of larger and more learned Treatiſes. For their ſakes we haue aduentured to compile this poore Treatiſe, & make it cõmon, that they might haue ſome helpe at hand, wherby they might be confirmed in the truth, againſt the vain cauils of the Papiſts, & the better inabled to inform them that be cõmitted to their charge. If any ſuch ſhall vouchſafe to make vſe of this booke, we would deſire him to mark, and obſerue theſe few things. Firſt that the letters a, and b, and c, &c. ſet ouer the Anſwere, do direct, what part of the Anſwer the Teſtimonies of Scripture alledged do ſerue to confirme. And the figures. 1. 2. 3. &c. doe intimate what words, or which parts of the Anſwere are explained in the expoſition. Secondly, in teaching the Queſtions and Anſwers, take the paines to ſearch into the proofes which are alleadged for confirmation of the matter; and if the ſame things, word for word be not found in the Verſes of Scripture cited, then be pleaſed further to inquire what reaſons or Argumentsmay be drawn from the place, to proue what is intẽded. This we cõmend, beauſe it is a courſe

houefull for the obtayning of wel-grounded knowledge, the getting of ſtedfaſt and aſſured faith and comfort, and growing to bee familiarly acquainted with the Word. Thirdly, in reading the Expoſition of euery Anſwere, take notice what is deliuered by way of explication or confirmation, and what reaſons, and how many, are brought to proue any point. Thereby a man ſhall bee inabled to referre that which he heareth in the publike aſſembly, or readeth in Godly and learned Bookes, to ſome head, apply it to right purpoſe, treaſure it vp ſafe in memorie for vſe in the time of neede, and haue in readineſſe to anſwere the gain-ſayers.

Thus heartily deſiring and hoping (good Reader) that thou wilt make vſe of theſe directions giuen, profitably to guide thee through this ſmall worke; wee commit thee to God, and the word of his grace, who is able to direct, and ſafely leade thee vnto eternall happineſſe; crauing that if thou receiue benefit from God vpon the peruſall of this ſimple Treatiſe, thou be carefull to poure out thy ſoule vnto God for vs, that hee would enrich vs with his grace more and more, for the glorie of God, the good of his church, and the comfort of our owne ſoules.

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FINIS.

A

Short Catechiſme.

With an expoſition vpon the ſame.

Q. *What ought to bee the chiefe, and continuall care of euery man in this life?*

An. To [a] glorifie God, and [b] ſaue his [a] ſoule [a] 1 Cor. 10. 31. [b] Acts 16,30.31, Mat. 16.26.

Expoſ. 1. Gods glory, that is, his ſurpaſſing worthineſſe, cannot be encreaſed, nor fully manifeſted Exod. 33,20. becauſe he is moſt perfect pſal. 16, 2, and infinite, Iob. 22, 2. and 35. 7. God is ſaid to glorifie himſelfe, when he makes his excellencie to appeare. Numb. 14. 21, pſal. 72,19, Ezek. 43, 2. Angels and men glorifie him, when they extoll his greatneſſe, and teſtifie their acknowledgement of his glorie, Luk. 2. 14. Reu. 14. 7. Exod. 15. 2, Here then to glorifie God, is inwardly in heart, Rom. 4. 20. 1 Cor. 6, 20, and out-

outwardly in word and action. Matth. 5, 16, 1 pet. 2, 12, to acknowledge God to bee such a one as hee hath reuealed himselfe, Reu. 4, 9, 11, psalme 29, 1, 2, and 50, 23. Of glorifying God, man should bee most carefull: for God is the beginning from which, and the end vnto which all things doe end. Rom. 11, 36, his glorie is in it selfe most excellent. Exod. 33. 18. 19, psal 148, 13, most deare to him. Exod. 7, 4, 5, Esa. 42. 8. & 48, 11. the supreame end of all diuine reuelation Ephes. 2, 7, of all his workes, Eph. 1, 5, 6, prou. 16. 4, Exod. 9, 16, psal. 50, 15, Iohn 11. 4. 40. of mans life. psal. 6, 4, 5, and seruice. Zac. 7. 5. 6. psal. 101. 1 Iohn 3 28, 29, and all meanes furthering the same, are available to mans saluation. Rom. 4, 20, 21, Ier. 13. 16. Mal. 2, 2, 1 Sam. 2, 30 psalme. 50. 23.

2. To take care for our saluation, is so to liue here, that wee may liue with the Lord hereafter. phil. 2, 12, 2, pet, 3, 11, 14. The saluation of the soule is most precious psal. 49. 8, cannot be obtained without care. Act. 2, 37, 1 Cor. 9, 24, Matth. 7, 13, Luke. 13. 24. and he is euer mindeleſſe of Gods glory, that is careleſſe of his eternall

eternall happinesse. Eph. 2, 12, Ioh. 5. 44. and 7. 18. Also eternall life is a durable treasure. Luk. 12, 33, and 16, 9, 10, 1 Tim. 6. 17. 18. al worldly things are vaine, vncertaine, and transitory. Matth. 6, 19, Psal. 73. 18. 19. the soule came from God and is after a restlesse manner caried to seeke and desire communion with God; and a desire to bee happie is naturally planted in the heart of all men by God himselfe, therefore wee should earnestly set our affections vpon things that are aboue. Col. 3, 1, 2 Phil: 3, 3, 12, 13, 14, &c infinitely desire the enioying of Gods presence in heauen: for hee is infinite in goodnes, the highest of all things that are to be desired.

Q. Whence must wee take direction to attaine hereunto?

A. Out of the c words of God alone, c Iohn 20, 3, 1.

Expos. 3. God only an egiue the crowne of glory. 2 Tim. 4. 8. Iam. 1, 12, hee also is the author, obiect, and end of true religion. Gen. 18. 19. Act. 18, 25, 26, Iohn 6. 29, therefore none but he can reueale the way how wee should obtaine that euerlasting inheritance. Psalme 16, 11. prou. 2. 6.

2, 6, 9. For the nature of God is incomprehensible, his will and workes are vnsearchable. Heb. 11, 6, Deut. 4, 4, 6, and 29, 29, Heb. 11, 3. No man hath knowne the Father but the Son, and hee to whom the Sonne hath reuealed him Iohn 1, 18, Matth. 11, 27, and the gospell is an hidden mysterie. 1 Cor. 2, 7, 10, Rom. 16, 25. 26, so that wee can knowe nothing of God, vntill God himselfe manifesteth it vnto vs, Psal. 103, 7, and 147, 19, 20. By the word of God, we vnderstand the will of God reuealed vnto reasonable creatures teaching them what to doe, beleeue, and leaue vndone, Deut. 29, 29.

What call you the word of God?

An. The [d] holy Scripture [4] immediately inspired, which is contained in the bookes of the Old and New Testament, [d] 2 Tim. 3, 16.

Expos. 4. This word of God hath heretofore beene diuersly made knowne. Heb. 1. 1. as by inspiration, 2 Chron. 15. 1, Esa. 59, 21, 2 Pet. 1, 21. Ingrauing in the heart, Rom. 2, 14. visions, Num. 12. 6. 8, Act. 10. 10. 11. Apo. 1. 10. Dreames, Iob. 33, 14. 15. Gen. 40. 8. Vrim and Thummim, Numb. 27. 21. 1 Sam. 30. 7, 8.

Signes

Signes Gen. 32.24. Exod. 13.21. Audible voyce. Exod. 20. 1. 2. Gen. 22.15. and lastly by writing. Exod. 17.14. This word so reuealed, is by excellency called the Scripture, Gal. 3.22. Iohn 10.35. and the holy Scripture, Rom. 1.2. in respect of God the Authour, Act. 1.16. and 4.25. the holy pen-men Luke 13. 28. 2. Pet. 1.21. the matter, 1. Tim. 6.3. Tit. 1.1. and end thereof, Rom. 15.4. 2. Tim. 3. 17. The truth of God was deliuered to the Church in writing, Deut. 31.9. Hos. 8.12. Reu. 2.1. that it might be preserued pure from corruption. 2. Pet. 1.12.13 15. be better conuaied to posteritie. Ier. 36.27.28. Deut. 31.9. be an infallible standard of true doctrine, & determiner of all controuersies. Esa. 8. 20. Mal. 4.4. Deut. 17.11. that our faith might bee confirmed beholding the accomplishment of things prophesied, 1. King. 13. 2. with. 2. Kings 23. 16. Acts 17. 10. 11. and for the more ful instruction of the Church, the time of the Messias either drawing on, Mal. 4.4. or being come, Luke 1.2.3.

5. To be immediately inspired, is to be as it were breathed, and to come from the father by the holy Ghost, without all meanes. And thus the holy Scriptures were

inspired both for matter, and words. Luk. 1.70. 2. Pet. 1. 21.

Q. *What are the bookes of the old Testament?*

A. 6. Moses and e the Prophets, e Luk. 24.27.

Expos. 6. All the books of holy Scripture, giuen by God to the Church of the Iewes, are called the Law. Luk. 16.17. Iohn 12. 34. & the Prophets: Rom. 1.2. & 16.25.26 because they were written by holy men, stirred vp, sanctified, and inspired of God, for that purpose. 1. Pet. 1.11. Heb. 1. 1. But ordinarily they are comprised vnder these two heads, the Law, and the Prophets. Math. 22. 40. Act. 13. 15. Math. 7. 12. or the Law of Moses & the Prophets. Act. 28: 23. or Moses and the Prophets: Ioh. 1.45. Luk. 16.29. Moses being distinctly named frō the rest, because he was first & chiefe of the prophets: as the Psalmes are mentioned particularly, Luk. 24. 44. because they are the choyce & flower of all other Scripture.

Q. *Which are the bookes of the new Testament?*

Ans. Mathew, Marke, Luke, and the rest, as they follow in our Bibles.

Q. *How may it bee prooued that those bookes*

bookes are the word of God immediately inspired by the holy Ghost to the Prophets and Apostles?

A. 7. By the [8] testimonie of the Church, [9] constancie of the Saints, [10] miracles [h] wrought to confirme the truth, and the [11] Antiquitie thereof [f] 2. Pet. 1. 19. [g] Reu. 6. 9. [h] 1. King. 17. 24. Ioh. 3. 2. 1. Ier. 16. Heb. 13. 8.

Expos. 7. It is very expedient & necessary that al Christiãs of age & discretiõ, should know that the Scriptures are the very Word of God, the immediate & infallible truth of God that is to be receiued, obeyed and beleeued. For thereby wee are the better fitted to heare, reade, & receiue the Word with attention, ioy, reuerence, submission. Act. 10. 33. and assurance of faith: which being a diuine grace must haue a diuine foundation. 2. Tim. 3. 15. 16. 1. Ioh. 5. and being certaine must haue a certaine ground euen the word of God. Ioh. 5. 46. Eph. 2. 20. Rom. 4. 18. Also it ministreth matter of true comfort in affliction and temptation, that wee know whom we haue trusted, 2. Tim. 1. 2. Act. 5. 29. This must be knowne not by opinion, or probable coniecture, which may deceiue, but by certaine and distinct know-

ledge, whereby we conceiue of things certaine certainely as they are, and are assured that we conceiue of them none otherwise then as they are, that wee may be able to stop the mouthes of Atheists and Papists, who carpe against the truth. 2. Cor. 13. 3. We come not to the vnderstanding hereof by sense, or discourse of reason: this matter is to be discerned and beleeued by faith.

But for the fuller clearing of the point, sundry rules are to be obserued, both concerning faith, & concerning the Scripture it selfe. 1. Distinction must be made betweene certaintie of faith, and certainty of sense or sight. Things beleeued in themselues are more certaine then things seene, but they are not alwayes so apprehended by vs. Certainty of sight excludes doubting so doth not certainty of faith, it is sufficient that it preuaile against them Gen. 15. 6. 8. 1. Cor. 13. 9. 12. Iud. 6. 36. 37. 38. (2) Implicite faith, by which we confusedly beleeue that such books are the Word of God not vnderstanding the sense of them, is to be distinguished from explicite faith, which is euer ioyned with a distinct and certaine vnderstanding of the thing beleeued. Ioh. 3 2. 10. (3) Historicall faith, which stands

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in the certaintie of the mind, and beleeues God ſpeaking in his Word, muſt bee diſtinguiſhed from iuſtifying and ſauing faith, which containes the perſwaſion & confidence of the heart, whereby wee not onely beleeue the Word of God to be the chiefe truth but alſo doe embrace it, as contayning the chiefe good of man. Iam. 2.19. Ioh. 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12. for all things in Scripture are not alike to bee beleeurd, neither doe the ſame Arguments ſerue to beget each faith. 4. Concerning the Scripture, wee muſt put difference betweene the doctrine therein contained, and the writing: for the ſigne is for the ſenſe, and the knowledge and faith of both is not alike neceſſary. The doctrine was euer neceſſary to be beleeued, the manner of reuealing was not alwayes, Ioh. 8. 24. (5) Of doctrines ſome are ſimply neceſſary to ſaluation containing the maine grounds and chiefe heads of Chriſtian Religion; others are expoſitions, or amplifications of the ſame, very profitable, but not of ſuch neceſſitie. 1. Cor. 3. 12. 13. Col. 2. 18. 19. Phil. 3. 15. (6) A diſtinction is to bee put betweene the Scripture generally

conſidered, in reſpect of the manner of reuealing, and betweene the number and order of the Bookes: it being one thing to beleeue that the will of God is now fully and wholly committed to writing; another that this is the diſtinct order, and preciſe number of Bookes. 7. Alſo it is one thing to beleeue that God is the authour of this or that Booke; another to beleeue that it was written by this or that Scribe or Amanuenſis; ſo that a difference is to bee made betweene the chiefe Authour of a Booke, and the Inſtrument thereof. 1. Cor. 12. 3. Mat. 10. 20. (8) The ſubſtance of doctrine neceſſarie to ſaluation contained in Scripture, is to bee beleeued with an expreſſe, hiſtoricall, and ſauing faith: but the number and order of bookes is to bee beleeued with faith hiſtoricall.

8. By the Church wee vnderſtand not the Pope, whom the Papiſts call the Church virtuall; not his Biſhops & Cardinals met in generall Councell, whom they call the Church repreſentatiue; but the whole company of beleeuers, who haue profeſſed the true faith; whether thoſe

thoſe who receiued the bookes of holy Scripture from the Prophets and Apoſtles, or thoſe who liued after. Vnder the name of the Church we comprehend not the Prophets and Apoſtles, as they were immediately choſen and called to be the penmen of holy Scripture; for they wrote not as men in the Church, but aboue the Church. The Church of the Iewes profeſſed the doctrine, and receiued the Bookes of the old Teſtament, and teſtified of them that they were diuine. To whoſe teſtimonie theſe things giue force: 1. To them were committed the Oracles of God. Rom. 3. 2. (2) In great miſerie they haue conſtantly confeſſed the ſame, when as by the onely denying thereof, they might haue beene partakers both of liberty and rule. 3. Notwithſtanding the high Prieſts and others perſecuted the Prophets while they liued, yet they receiued their writings as propheticall and diuine. 4. Since obſtinacy is come to Iſrael, notwithſtanding their great hatred to the Chriſtian religion, the holy Scripture of the Old Teſtament is kept pure and vncorrupt amongſt them, euen in thoſe places which doe euidently confirme

firme the truth of Christian religion, Esa. 53. 3. 4. 5. &c The Christian Church hath embraced the doctrine of God, and receiued the bookes both of the Old and New Testament. To whose testimonie two things giue waight. 1. their great constancie. 2. their admirable and sweet consent: for in other matters we may obserue differences in opinions, in this a singular and wonderfull agreement. This testimonie of Christians is considered threewayes; 1. Of the vniuersall Church which from the beginning thereof vntill these times, professing the Christian religion to bee diuine, doth also professe that these bookes are of God. 2. Of the seuerall primitiue Churches, which first receiued the Bookes of the Old Testament, and the Epistles written form the Apostles, to them, their Pastors, for some they knew, and after deliuered them vnder the same title, to their successours and others Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters diuine) vpon due trriall and examination haue pronounced their iudgement, and approued them to the people commit-

ted

ted to their charge. This teſtimonie is of great weight and importance, profitable to prepare the heart, and to moue it to beleeue: of all humane teſtimonies (wherby the Authour of any booke that hath, is, or ſhall be extant, can be prooued) the greateſt, both in reſpect of the multitude, wiſedome, honeſtie, faithfulneſſe of the witneſſes, and the likeneſſe, conſtancie, and continuance of the Teſtimonie it ſelfe. But this teſtimonie is onely humane: not the onely, nor the chiefe, whereby the truth and diuinity of the Scripture is confirmed, neither can it bee the ground of diuine faith and aſſurance.

9 The Saints of God of all ſorts and conditions, noble, baſe, rich, poore, learned, & vnlearned, old, young, married, vnmarried, &c. haue ſuffered the moſt grieuous torments, vſuall, vnuſuall, ſpeedy, ſlow, euen what hell could inuent, or mans malice finde out, for the defence of this truth. All theſe things a number numberles endured, and that with great conſtancie and ioy, euen with a cheerefull heart and merrie countenance, ſo that none can thinke they ſuffered out of weakeneſſe, pride, vaine-glory, or diſ-

content.

content: This patient suffering of the Martyrs is not testimony meerely humane but partly diuine: for that courage, and cheerefulnesse which they shewed in the midst of al torments, was not from nature, but from aboue.

10. Many and great wonders, such as Sathan himselfe cannot imitate, such as exceede the power of any, yea of all the creatures in the world, such as the most malicious enemies of Gods truth, could not deny to be diuine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Numb. 11. 9. and 20. 10. Exod. 19. 16. 1. King. 17. 24. Mark. 16. 20. Heb. 2. 4. Ioh. 5. 36. and 9. 30. 33. Act. 5. 12. These miracles were sufficient to confirme the diuinitie of this truth, and writing, to them who were eye witnesses thereof. Heb. 2. 3. Ioh. 20. 20. Iudg. 2. 7. 10. The vndoubted and cleare narration of them, is to vs an inuincible argument thereof.

11 That which is most ancient, is most true and diuine; the purest Religion is before all others; there must needs be a Law before transgression; and a commandement

mandement giuen vnto man before there could bee place for the Deuill to tempt him. But the Religion taught in Scripture is of greatest antiquity: the doctrine of the Creation and fall there handled, in all other Stories whatsoeuer is omitted.

Q. How else?

A. By 12 the *k* stile, 13 *l* efficacie, sweet *m* 14 consent, admirable *n* 15 doctrine, excellent *o* 16 end, and the witnes *p* 17 of the Scripture it selfe. [k] Gen. 17. 1. Psal. 50 1. Esa. 44 24. Exod. 20. 1. 2. 1. Cor. 11. 23. Ioh. 3. 36. 1. Cor. 1. 23. Ioel. 1. 1. 2. [l] Psal. 19. 8. Rom. 15. 4. 2. Rom. 7. 7. Zeph. 2. 11. Zech. 13. 2. Act. 5. 39. Act. 9. 5. 20. 21. Phil. 11. 12. 13. Rom. 15. 19. 2. Cor. 4. 8. 9. 10. [m] Gene. 3. 15. and 49. 10. Esa. 9. 6. Dan. 9. 24. Math. 1. 18. Act. 10. 43. [n] Psal. 119. 129. 138. 172. Deut. 4. 5. 6. [o] Ioh. 20. 31. [p] 2. Tim. 3. 16. 2. Pet. 1. 19.

Expos. 12. By the stile of the Scripture we vnderstand not the externall superficies of words, but the whole order, character, frame, and comprehension, which fitly agreeth to the dignitie of the speaker; and nature of the Argument, and is tempered according to the capacitie and condition of them for whose sake it is was written:

Indeede

Indeed euery Prophet and Apostle almost had a peculiar stile; *Esay* is eloquent, sweete, and more adorned; *Solomon* accurate; *Ieremie* vehement, and more rough; *Amos* simple, but all are diuine. These things declare the maiestie of the style. 1. The title, that the Authour of the holy Scripture doth iustly challenge vnto him, the which import independance of nature, Exod. 3. 14. super-eminencie of power, and soueraignty, Psal. 50. 1. 2. excellencie both of properties and workes, Gen 17. 1. Esa. 42. 5. and 40. 22. 26. (2) The manner vsed in teaching, commanding, promising, and threatning. Things aboue reason, hidden mysteries, such as exceede all humane capacitie, are vnfolded, without all argumentation or furniture of perswasion, 1. Cor. 2. 7. and wee are required to vnderstand and beleeue them, relying vpon the truth and credit of the reuealer. In giuing the law, no præme is vsed, but, Thus said the Lord; no conclusion, but the Lord hath spoken. Exod. 20. 1. 2. Commandements of which no reason can bee rendred, are enioyned, Gen. 2. 17. and that which a naturall man would account fooliſhnes,

is

Is peremptorily and with great ſeueritie required, Ioh. 3. 36. 1. Cor. 1. 23. 24. no argument being brought to perſwade, or confirme the equitie of thoſe commands; but onely the will of the Commander. Promiſes aboue likelihood are made; to aſſure of performance no reaſon is alleaged, but, I the Lord haue ſpoken, Eſa. 51. 22. and 52. 3. 4. and to incourage againſt difficulties and dangers preſent diuine aſſiſtance is promiſed both as neceſſary and ſufficient. Ex. 4. 12. Ioſ. 1, 9. Ier. 1. 8. Eſa. 43. 5. In the manner of threatning alſo, the like notes of the Diuinitie of the ſtyle may bee obſerued. (3) That without reſpect of perſons, hee doth preſcribe Lawes to all men, priuate perſons and publike Magiſtrates, whole Kingdomes, and ſeuerall eſtates, commanding what is diſtaſtfull to their nature, and forbidding what they approue, promiſing not terrene honour, but life euerlaſting if they be obedient: threatning not with racke or gybbet, but eternall death, if they diſobey, Ioel 1. 1. 2. Ioh. 3. 16. 1. Sam. 12. 25. (4) That the Miniſters of the Lord of Hoſtes doe require attention, faith and obedience, to whatſoeuer

soeuer they speake in the name of the Lord, whether it were propheſie, commandement, or rebuke; whether they called to repentance and reformation of things amiſſe, or exhorted to obedience, 1. Cor. 11. 23. Mich. 1. 1. 2. The low and humble manner of ſpeech, vſed in holy Scripture, cannot iuſtly offend any man; for it was penned to the vſe and behooſe both of the learned and vnlearned, Rom. 11. 4. though the phraſe be plaine, the matter is high and excellent, profound and vn-vtterable. Hoſ. 8. 12. Act. 2. 11. Eaſineſſe and plainneſſe doth beſt beſeeme the truth: a Pearle needs not Painting, nor truth to be vnderpropped with forraine aides, it is of it ſelfe ſufficient to vphold and ſuſtaine it ſelfe: it becomes not the Maieſtie of a Prince to play the Orator; and though the Scripture bee ſimple in word, it is great in power: no writings of Man, though neuer ſo well ſet forth, with wit, words, order, or depth of learning, can ſo enlighten the minde, moue the will, pierce the heart, and ſtirre vp the affections, as doth the word of God. Neither doe the Scriptures want eloquence, if the matter bee well

well weighed: no writing doth, or can equalize them in pithinesse of prophesying, or feruentnesse of praying. The song of *Moses*, and the beginning of *Esay*, in varietie and force of eloquence, doe far exceed all authors, Greeke & Latin; if comparison be made betwixt those places, and whatsoeuer is most excellently indited by man, either in Greeke or Latin, you may easily discerne, the one was written by a Diuine, the other by an humane spirit.

13. The efficacie of this doctrine doth powerfully demonstrate the Diuinity thereof: for it conuerts the soule, inlightens the eyes, Psal. 19. 7. 8. discouers sinne, Rom. 7. 7. conuinces the gainesayer, 2. Tim. 3. 16. killeth and terrifieth 2. Cor. 3. 6. reioyceth the heart, Psal. 19. 8. Psal. 119. 103. quickneth, Psalm. 119. 50 93. and comforteth; Rom. 15. 4. manifesteth the thoughts 1. Corinth. 14. 25. ouerthrowes false Religions, casteth down strong holds, and the whole kingdome of Satan, stoppeth the mouth of Oracles, destroyes Idols 2. Cor. 10. 4 Zeph. 2. 11. Zach. 13. 2. & remaines inuincible notwithstanding all opposition. Act. 5. 38. 39. These things commend the efficacie of this word;

1. The

word. 1. The nature thereof is oppoſite to the wiſedome and will of a naturall man. 1. Cor. 1. 21. and 2. 14. Rom. 8. 6. and yet it hath preuayled. (2) It hath preuailed, not onely with the groſſe and ſottiſh Gentiles, who ſerued other Gods; Gal. 4. 8. but euen with the moſt fierce and bitter enemies thereof, Act. 9. 5. 6. 20. 21. (3) The enemies who did oppoſe this truth were many, mighty, and ſubtile; as principally the Deuill, out of his hatred againſt Gods glory, and mans ſaluation. Eph. 6. 12. Apo. 2. 10. and the Romane Emperours as his inſtruments, the reſt of the world furthering, and the Iewes ſtirring them vp; all which out of their loue to falſehood and Idolatry, and their malice againſt the Chriſtian Religion, did with incredible furie, and vigilancie, labour the vtter abolition of this truth. Act. 4. 27 and 9. 2. Math. 10. 18. 22. Ioh. 16. 2. Act. 13. 50. and 14. 2. 5. 19. 1. Theſ. 2. 15. 16. (4) The perſons whom the Lord did chuſe to bee publiſhers of this heauenly doctrine, were in number few, in outward appearance ſimple, rude, baſe, and weake, and ſometimes alſo negligent Mat. 4. 18. 19. 20. Luke 6.

6. 13. 2. Cor. 4. 7. 8. Mar. 13. 25. (5) Theſe ſimple and weake men, ſubdued the World by Preaching the Croſſe of Chriſt, and preſcribing long ſuffering and patience, 1. Cor. 2. 4. 1. Theſſ. 3. 4. Act. 9. 16. 2. Tim. 3. 2. (6) The number of all ſorts, ages, conditions, ſexes, & nations, who gaue credit to this doctrine, and confirmed the ſame with the loſſe of their liues, was innumerable. Apoc. 6. 9. 10. (7) In ſhort time a great part of the habitable world was conuerted, & brought to the obedience of faith, ſo that *Paul* filled all places from *Ieruſalem* to *Illyricum*, with the ſound of the Goſpell Col. 1. 6. Rom. 15. 19. (8) The more the truth was perſecuted, the more it did preuaile, Act. 8. 3. 4. Phil. 1. 14. (9) Though the Iewes were waſted with many and great ſlaughters, yet the Scriptures did ſtill remaine ſafe, and entire in their cuſtodie when the Hebrew Language did lye almoſt vnknowne, and had periſhed altogether, had not the Lord prouided for Religion; then by the Iewes, the deadly enemies of Chriſt, was the Doctrine of Chriſtian faith preſerued. (10) To theſe we may adde, the dreadfull iudgements of God, which fell vpon the perſecutors

of the Christian faith; amongst whom some were forced, at their last gaspe, to acknowledge the Diuinitie of this word: All which things doe strongly confirme the propagation, defence and conseruation of this truth and Doctrine, to be admirable, and of God.

14. The sweete and admirable consent which is found in all and euery part of Scripture, cannot bee ascribed to any but the Spirit of God; each part so exactly agreeing with itselfe, and with the whole, Ioh. 5. 46. This may sufficiently appeare, by comparing the prophecies of the old Testament touching Christ, the calling of the Gentiles, and reiection of the Iewes, with the accomplishment of them, declared in the New, Gene. 3. 15. and 12. 2. and 49. 10, Numb. 14. 17, Dan. 9. 25, Math. 1. 18, Luke 1. 55, and 24, 27, 44, Act. 26. 22, Deut. 32. 21, Mal. 1. 10, 11, Psal. 2. 8. and 110. 2, Act. 11. 18, Psal. 118. 22, 23, Matth. 21. 42, Such exact consent, as here is to be found, is impossible to be fained of men, or Angels, as the things fore-told were remooued from their knowledge and finding out, vntill they were reuealed. These considerations

ons giue strength to this argument. (1) The length of time, in which this writing continued; *viz.* from *Moses* vntill *Iohn*, which preuenting all conceits of forgerie, since they were not written in one, nor yet in many ages. (2) The multitude of Bookes that were written, and of Writers who were imployed in that seruice. (3) The distance of place, in which they were written, which did hinder that the Writers could not conferre together, Ier. 2. 1, 2, and 36. 5, Ezeck. 1. 1. (4) The silence of the aduersaries, who in all that long space mentioned, whiles the Scripure was in writing, could neuer detect any thing in those Bookes, as false, or erroneous; whose silence is of great weight in this case, because they were eye-witnesses of those things which our Sauiour taught, did, and suffered according as it was prophesied of him: so that they knew the prophecies, saw the accomplishment of them & were acquainted with that which the Apostles had written. If the Prophets or Apostles who wrote the same Histories, doe seeme to dissent in any circumstances, this doth nothing derogate from their authority: for in themselues they

differ not, the fault is our ignorance, and apprehenſion: by a right and iuſt interpretation, they may eaſily be reconciled; and the diſſonancie which ſeemes to be amongſt them in ſmall things, doth free them from all ſuſpition of fraud; and their ſweete conſent in all matters of importance, doth conuince that they wrote by the guidance of the ſame Spirit. If they had all written one thing, they might ſeeme ſuperfluous: if each a new hiſtorie, there could appeare no ſteps of conſent; when they relate the ſame ſtory with the ſame circumſtances, they haue their vſe, one ſometimes ſpeaking more plainely than the other, and when they agree in matter, but ſeeme to diſſent in circumſtances, the truth is the more confirmed, an argument of fuller credit may be drawne out of that diſſent: for as the Heathen man obſerueth, too exact diligence is neither approued of all, neither doth it want ſuſpition. To this ſweet agreement of holy Scripture with it ſelfe it might be further added, that it agreeth with all other truth whatſoeuer: there is nothing true in Diuinity, which is falſe in Philoſophie, nothing in Philoſophie is repugnant to the truth in

Diui-

Diuinity, but it may be ouerthrowne by the principles of right & true Philoſophy.

15. The matter intreated of in holy Scripture is diuine and wonderfull. It explicates vnto vs the nature, properties, & high acts of God, purely and holily. It deſcribes the perſon of Chriſt, ſo fitly, excellently, and conueniently, that if the mind of man conſider it attentiuely, of neceſſitie it muſt acknowledge, it doth exceede the reach of a finite vnderſtanding. It diſcouers vnto vs the miſery and corruption of man by nature, the incomprehenſible loue of God in Ieſus Chriſt towards man, that happy reconciliation (if we may ſo ſpeake) of his iuſtice and mercie by his infinite wiſedome, ordaining Ieſus Chriſt to be our Mediator; and it vnfolds the couenant of Grace, which God made with man after his fall; all which can bee drawne from no fountaine, but diuine reuelation, 1. Cor 2. 7. 1. Eph. 3. 4. 5. Col. 1. 26. The Scripture alſo containes the Law of God, which teacheth the dutie of man, and that is wiſe & iuſt, the Gentiles themſelues being Iudges, Deu. 4. 5. 6. 7. In the precepts diuine notes of Diuinitie may be obſerued; as

1. The ſurpaſſing excellencie of the act

requiring that we should deny our selues and leade our liues according to the appointment of the Lord, Matth, 16. 24. 25. Rom. 28. 12. 13. (2) The wonderfull equitie that doth appeare in euery commandement. (3) The admirable strangenes of some acts, which a naturall man would count foolishnes, yet prescribed as necessarie. Ioh. 3. 36, and 8. 24. (4) The manner how obedience is required, *viz.* that it proceed from a pure heart, a good conscience, and faith vnfained, Deut. 6. 5, 1. Cor. 13. 2, 1. Tim. 1. 5, 5. And the perfection of the law, commanding & allowing all good, but forbidding and condemning all sinne and wickednes, of what kinde soeuer. Take a briefe view of the ten Commandements, are they not plaine, pure, briefe, perfect, iust, extending to all, binding the conscience, and reaching to the very thoughts? And doe not all these things commend vnto vs the iustice, wisedome, holinesse, omnipotencie, omni-science, perfection, and absolute soueraignty of the Law-giuer? The promises and threatnings annexed to the Law, will suffer vs to acknowledge none other author of them, but the Lord alone: for none can make them but hee,

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hee onely can giue eternall life and inflict eternall condemnation. Moreouer theſe are ſo ſet together with the commandements, as they can moue none, but onely the conſcience of him, who doth acknowledge the commandements to be diuine.

16. The end of the Scripture is Diuine, *viz.* the glory of God, and the ſaluation of man; not temporall but eternall. The Doctrines, precepts, prohibitions, and narrations, are all referred to the ſetting forth of Gods praiſe, which ſhewes that they are from aboue, Ioh. 7. 18, and 5. 41, and 8. 50, 54, Gal. 1. 10, And to ſpeake truth, what is more equall then that all things ſhould returne thither, whence they had their beginning? This word alſo doth point out vnto man what true bleſſednes is, and how he may be reconciled vnto God, being loſt by ſinne; which is a firme demonſtration to proue vnto vs the Diuinitie thereof: for what is more agreable to the wiſedome, bounty, mercy, grace, and power of God, then to reſtore man fallen, and to make him partaker of eternall happineſſe? and who can ſhew vnto man, how he may be admitted vnto Gods fauour, hauing offended, or direct and lead him forward in

the path of life, but the Lord alone? Theſe arguments are of great force whether they be ſeuerally or ioyntly conſidered, and doe as ſtrongly proue that the Chriſtian Religion is onely true, as any other reaſon can, that there was, is, or ought to be any true Religion.

17. This teſtimonie of Scripture it ſelfe is moſt cleare, certaine, infallible, publique, and of it ſelfe worthy credit, it being the teſtimony of the Lord himſelfe, who is in all things to be beleeued. But the externall light of argumentes, and teſtimonies brought to confirme and demonſtrate, muſt bee diſtinguiſhed from the inward operation of the holy Ghoſt, opening our eyes to ſee the light ſhining in the Scripture, and to diſcerne the ſenſe thereof, 2. Cor. 1. 22.

Q. *Theſe reaſons may conuince any, be he neuer ſo obſtinate: but are they ſufficient to perſwade the heart hereof?*

A. No: the teſtimonie of the [18] Spirit is neceſſarie [q] and onely [r] al-ſufficient for this purpoſe. [q] 1. Cor. 2. 14. [r] 1. Ioh. 2. 20. 27.

Expoſ. 18. By nature we are blind in ſpirituall things. 1. Cor. 2. 14. Matth. 15. 14. though therefore the Scripture be a

ſhining

shining light, Psal. 119. 105. yet vnlesse our eyes be opened, Psal. 119. 18. Act. 26. 18. wee cannot see it, no more then a blind man doth the Sunne, Ioh. 1. 5. The Spirit is the authour of supernaturall light and faith, 1. Cor. 2. 8. 9. Eph. 1. 17. 1. Ioh. 5. 6. 10. by the inspiration thereof were the Scriptures written, 2. Pet. 1. 21. the secrets of God are fully knowne vnto, and effectually reuealed by the Spirit, 1. Cor. 2. 10. the same law which is written in the Scriptures, the Spirit doth write in the hearts of men that bee indued therewith Esai. 59. 21. Hebr. 8. 10. For which reasons it must needs be, that the testimonie of the Spirit is all-sufficient to perswade, and assure the heart that the Scriptures are the word of God. To preuent mistaking therein, obserue these rules. 1. The Spirit of God doth assuredly perswade our conscience that the Scriptures are of God, by enlightning our eyes to behold the light, writing the Law in our hearts, sealing vp the promises to our consciences, and causing vs sensibly to feele the effects thereof, 1. Cor. 2. 12. Luk. 24. 45. 1. Cor. 14. 37. Ier. 31. 33. 2. Cor. 12. 2. 1. Thes. 1 5. with 1. Thes. 2. 13. Act. 16. 14. 2. This perswasion of

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the Spirit is more certaine then can bee prooued with reason, or expressed in words: for things doubtfull may be proued, but things in themselues most cleare and certaine, be aboue all proofe and reason; as the shining of the Sunne needs not to be confirmed by argument to him, that hath his eyes open to see the light, thereof. (3) This testimony of the Holy Ghost is certaine and manifest to him that hath the Spirit, but priuate not publique; testifying onely to him who is endued therewith; but not conuincing others, nor confirming doctrines to others.

4. This testimony of the Spirit is not to be seuered from the Word, which is the instrument of the holy Ghost, & his publique testimony. It is not therefore iniurious to trie the Spirit, by the word of God, 1. Ioh. 4. 1, seeing there is a mutuall relation betweene the truth of the partie witnessing, and the truth of the thing witnessed: and the holy Spirit, the Author of the Scripture, is euery-where like vnto, and doth euery where agree with himselfe. (5) The testimonie of the Spirit doth not teach or assure vs of the Letters, syllables, or seuerall words of holy Scripture, which are onely a vessell, to carry and

and conuey that heauenly light vnto vs, but it doth ſeale in our hearts the ſauing truth contained in thoſe ſacred writings into what language ſoeuer they be tranſlated, Eph. 1. 13, *(6)* The Spirit doth not lead them in whom it dwelleth, abſolutely & at once into all truth, but into all truth neceſſary to ſaluation, and by degrees, Ioh. 16. 13, with Act. 1. 6, and 11. 2, ſo that holy men partakers of the ſame Spirit, may erre in many things, & diſſent one frō another in matters not fūdamētal.

Q. *What are the properties of the Scripture?*

An. It is of [19] Diuine [s] authority, the rule [20] of [t] faith and manners, [21] [u] neceſſarie, [22] [w] pure [23] [x] perfect, & [24] [y] plaine

[s] 2. Tim. 3. 16, [t] Eccl. 12. 10, Gal. 6. 16, [u] Rom. 10. 14, [w] Pſal. 12. 6, [x] Pſal. 19. 7, [y] Pro. 8. 9.

Expoſ. 19. Such is the excellency of the holy Scripture, aboue all other writings whatſoeuer. 2. Tim. 3. 15, 2. Pet. 1. 19, that it ought to be credited in all narrations. threatnings, promiſes, or prophecies, 1. Tim. 1. 15, Heb. 11. 11, 2. Pet. 1. 19, and obeyed in all commandements, Iob. 22. 22, Ier. 13. 15, Rom. 1. 5, God the Authour thereof, being of incom-

comprehensible wisedome, Psal. 147. 5. great goodnesse, Exod. 18. 9. Psal. 34. 8. Rom. 11. 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1. 2. and truth that can neither deceiue nor be deceiued Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. The authority of the Scripture doth only and wholly depend vpon God the author of it, and therefore though one part may be preferred before another, in respect of excellency of matter and vse, Can. 1. 1. 1. Tim. 1. 15. in authoritie and certainety euery part is equall, and onely Scripture is of diuine authoritie, Gal. 1. 8. Mat. 17. 5. 1. Cor. 11. 23.

20. The Scriptures are the word of Christ, Col. 3. 16. whose word is vpright, Eccl. 12. 10. Phil. 3. 16. the first truth, Heb. 13. 8. receiued by immediate, diuine Reuelation. 2. Pet. 1. 21. and deliuered to the Church; sufficient to make the man of God perfect in all good workes, 2 Tim. 3. 16. 17. the treasurie whence all doctrines must be taken, 1. Pet. 4. 11. Act. 26. 22. Luk. 16. 29. the touchstone wherby they must bee tryed, Act. 17. 11. Esa. 8. 20. without which, error in doctrine, and manners is vnauoidable. Math. 22. 29.

21. In respect of substance the word of God

God was alwayes neceſſary, Eph. 2.20. without which we could neither know, nor worſhip God aright, Heb. 11. 3. 6. Matth. 22. 29. Ioh. 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luk. 24. 26. 27. In reſpect of the manner of reuealing in writing, the Scriptures were neceſſary, euer ſince it pleaſed God after that manner to make knowne his will, Deut. 17. 18. Ioſh. 1. 8. Rom. 15. 4. Luk. 1. 3. Iude v. 3. and ſo ſhall be to the end of the world. 1. Cor. 10. 11. Reu. 22. 18.

22. This bleſſed word of God is free from all, euen the leaſt ſtaine of folly, errour, falſhood, or vniuſtice, Pſal. 119. 138. 140. Prou. 30. 5. Ioh. 17. 17. all things being laid downe holily and truly, both for ſubſtance, circumſtance, and manner of ſpeaking, Pſal. 51. 1. Matth. 1. 25.

23. Whatſoeuer was, is, or ſhall bee neceſſary, or profitable to bee knowne, beleeued, practiſed, or hoped for, that is fully comprehended in the Bookes of the Prophets and Apoſtles, Luke 16. 29. 31. Ioh. 5. 39. Rom. 15. 4. Galat. 1. 8. 9. 2 Tim. 3. 15. 16. 17. The perfection of the Scripture will more plainely appeare, if we conſider, (1) That religion for the ſubſtance thereof was euer one and vnchan-

changeable, Heb. 13.8, Eph. 4. 5, Iude 3. Act. 26. 22, Tit. 1, 1. 2 (2) The law of God written by *Moses* and the Prophets, did deliuer whatsoeuer was needfull for, and behoouefull to the saluation of the Israelites, Deut. 4. 2 and 12. 32, Psal. 1. 2. Mal. 4. 4. Hos. 8. 12. Luk. 10. 26 (3) Our Sauiour made knowne vnto his disciples the last and full will of his heauenly Father, Ioh. 14. 26. and 15. 15, and 16. 13, 1. 18, and what they receiued of him, they faithfully preached vnto the world, Act. 20. 27. 1. Cor. 15. 1, 2, 3, Gal. 1. 8, 1. Iohn 1. 3, and the summe of what they preached, is committed to writing, Act. 1. 1, 2. Ioh. 20. 31. 1. Ioh. 5. 13, with Act. 8. 5, 1, 1. Cor. 2. 2, Rom. 10. 8, 9, 10, (4) There is nothing necessary to be knowne of Christians, ouer and aboue that which is found in the old Testament, which is not plainly, cleerely & fully set downe, and to be gathered out of the writings of the Apostles and Euangelists. In the whole body of the Scripture, all doubts and controuersies are perfectly decided, Esay 8. 20. Matth. 22. 39, 40, Deut. 17. 8, 9, 10, 11, 12, 2. Tim. 3. 16, 17, and euery particular booke is sufficiently perfect for the proper end thereof.

Vn-

Vnwritten traditions, 1. Cor. 4. 9, new articles of faith, Ier. 7. 31, and 19. 5, and new viſions and reuelations, are now to bee reiected, Heb. 1. 1, Ioh. 4. 25, Ioh. 15. 15, and 16. 13. with Math. 28. 19, 2. Cor. 3. 6, 8, 11, with Heb. 8. 13.

24. In themſelues the whole Scripture is eaſie, Pſal. 119. 105, 2. Pet. 1. 19. Prou. 14. 6, ſuch excellent matter could not be deliuered in more ſignificant, and fit words, Act. 1. 16, with Eph. 1. 17. But all things in Scripture are not alike manifeſt, 2. Pet. 3. 16, The Gentiles by nature haue the Law written in their hearts Rom. 2. 14, but to a naturall man the Goſpell is obſcure, accounted fooliſhneſſe, 1. Cor. 1. 21, and 2. 14. Things neceſſary to ſaluation are ſo clearely laide downe, that the ſimpleſt, indued with the Spirit, cannot be altogether ignorant of the ſame, Eſa. 54. 13, Ioh. 6. 45, Deu. 30. 11, Matth. 11. 25, 2. Cor. 4. 3. But to them who are in part illightened, 1. Cor. 13. 12, many things are obſcure and darke 1. Cor. 13. 9. to tame the pride of mans nature. 2. Cor. 12. 7. worke in vs a reuerence to the Scripture, 2. Pet. 3. 16, 17, 18, ſtirre vs vp with care and diligence to reade, pray, heare, &c. and vſe Gods

Gods meanes to grow in knowledge, Pro. 2.3.4.5. and acknowledge that all heauenly wisdome doth come from aboue, Pro. 2. 6. Ia. 1.5. 1. Kin. 3. 9. Iob. 28. 23.

Q. *For what end was the Scripture written?*

An. To teach, [25] instruct, conuince, correct, and comfort [z] 2. Tim. 3. 16. 17. Rom 15. 4.

Expos. 25. Faith and obedience is the way to happines, and the whole duty of man is faith, working by loue. Rom. 15. Tit. 1. 1. 2. 2. Tim. 1. 13. Gal. 5. 6. & 6. 15. which is assaulted with ignorance, error, superstition and prophanesse. 1. Tim. 1. 6. 19. 20. 2. Pet. 2. 1. 2. 3. and beset with many afflictions 2. Tim. 3. 12. Therefore the Scripture, which was giuen to shew vnto man the way of life and saluation, was also written to teach sound Doctrine, improoue errour, correct iniquity, instruct to righteousnesse, and comfort in the path of holinesse 1. Tim. 1. 10. 11. Tit. 2. 12. 1. Thes. 3. 3. 4. Heb. 12. 1. 2.

Q. *Doth the knowledge of the Scriptures belong vnto all men?*

An. Yea: [26] all men are not onely allowed [a] but exhorted and [b] commanded to read, heare, & [c] vnderstand the Scripture

ture [a] Ioh. 5. 39. [b] Deut. 17. 18. 19. Reuel. 1. 3. [c] Act. 8. 30.

Exp. 26. The Scriptures teach the way of life, Pro. 2. 9. Luk. 16. 29. Act. 24. 14. & 13. 46. 11. Pſal. 16. 11. Ioh. 6. 6, 8. ſet forth the duties of euery man in his place and eſtate of life, Deut. 17. 17, 18, 19, 20. Ioſh. 1. 8. Pſal. 119. 24. 2 Chro. 23. 11. 1. Tim. 4. 14. and 5. 1. &c. 2 Tim. 3. 16. 17. are the ground of faith. Rom. 4. 20. 2. Chro. 20 20, 1 Tim 1. 15. the Epiſtle of God ſent to his Church. Hoſ. 8. 12. Reu. 2. 1, 8, 12. his Teſtament wherein we may finde what legacies hee hath bequeathed vnto vs, 2 Cor. 3. 16. 4. Heb. 10. 16. Ioh. 14. 17. the Sword of the Spirit. Eph. 6. 17. being knowne and embraced make a man happy. Pſal. 119. 97, 98. Luke 10. 42. and 16. 29. Pſal. 1. 2. Reuel. 13. but neglected or contemned, plunge men into all miſery. Heb. 2. 3. Matth. 22. 29. Pſal. 50. 16. therefore all men of what age, eſtate, quality, or degree ſoeuer, ought to acquaint themſelues with the word of God. 1 Ioh. 2. 14, 15. Pſal. 119. 9. Act. 17. 11. Deut. 6. 7. Act. 18. 25. 28. for it was giuen of God, for the benefit and behoofe of all ſorts, Rom. 1. 14. being milke for babes, and meat for ſtrong

men, 1 Cor. 3. 1, 2 Heb. 5. 13, plaine and easie to instruct the simple, Pro. 1. 4, Psal. 19. 7, and ful of hidden wisdome to exercise the strong, and satisfie the wise, Col. 2. 3, 1 Cor. 2. 7, Pro. 1. 5, that both sorts may be able to try the Spirits, 1 Ioh. 4. 1, bee wise vnto saluation, and grow rich in all spirituall knowledge and vnderstanding, Col. 1. 10, and 2. 2, and 3. 16.

Q. *The Scriptures are written in Hebrew and Greeke, how then should all men read and vnderstand them?*

A. They ought to be [d] translated [27] into knowne tongues [e] and [28] interpreted. [d] 1 Cor. 14. 18. 19. [e] Neh 8. 8, Act. 8. 35.

Expos. 27. The Prophets and Apostles preached their doctrines to the people and nations in their knowne languages, Ier. 36. 15, 16, Act. 2. 6, Immediately after the Apostles times, many translations were extant. All things must be done in the congregation vnto edifying, 1 Cor. 14. 26, but an vnknowne tongue doth not edifie, Gen. 11. 4, and all are commanded to try the Spirits, 1 Thes. 5. 21, 1 Cor. 10. 15.

28. The expounding of the Scriptures is commanded by God, 1 Cor. 14. 1, 3, 4, 3. 39. and practised by the godly, Luk. 4. 16,

4. 16, and 24. 27, Matth. 1.23. 1 Cor. 14. 19, profitable both for the vnfolding of obſcure places, Neh. 8. 8. and applying of plaine texts, 1 Cor. 11. 23, 24, 28, 29. It ſtands in two things. (1) In giuing the right ſenſe, Matth. 33. 38, Act. 2 29. 30. Gal. 3. 16 (2) In a fit application of the ſame, Act. 2. 16, and 1. 16, 1 Cor. 14. 24. 2 Per. 1. 12, Of one place of Scripture, there is but one proper and naturall ſenſe, though ſometimes things are ſo expreſſed, as that the things themſelues doe ſignifie other things, according to the Lords ordinance, Gal 4. 22. 34, 24, Ex. 12. 46. with Ioh. 19 36. Pſ. 2. 1. with Act. 4. 24. 25. 26. wee are not tyed to the expoſitions of the Fathers or Councels, for the finding out of the ſenſe of the Scripture, Rom. 3. 4 Matth. 5. 27. 28. 31, 32, 33, 34, 38, 39. 43, 44, the holy Ghoſt ſpeaking in the Scripture, is the onely faithfull interpreter of the Scripture, Lu. 1. 70, 1 Cor. 2. 10. 11, Ioh. 14. 26. Eſa. 55. 4. The meanes to find out the true meaning of the Scripture, are conference of one place of Scripture, with another, 2 Sam. 24. 1. with 1. Chro. 21. 1, Eſa. 28. 16. with Rom. 9. 33, Eſai. 65. 1. 2. with Rom. 10. 20, 21, Mich. 5. 2. with Math. 2.

6. Matth. 26. 34. with. Mar. 14: 30. diligent conſideration of the ſcope and circumſtances of the place, Matth. 22. 31. 32. Act. 2. 29. as the occaſions, and coherence of that which went before, with that which followeth after; the matter whereof it doth intreat, 1. Cor. 11. 24. 25. 26. and circumſtances of perſons, times and places, Act. 13. 36. 37, and conſideration, whether the words bee ſpoken figuratiuely or ſimply; for in figuratiue ſpeeches, not the outward ſhew of words, but the ſenſe is to be taken, Ioh. 15. 1. Math. 26. 26. Ioh. 14 6. Ex. 12. 11. Ioh. 6. 35. 1. Cor. 10. 16. and knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1. Cor. 12. 10. Act. 2. 3. 4. But alwayes it is to bee obſerued, that obſcure places are not to bee expounded contrary to the rule of faith ſet downe in plainer places of the Scripture. Rom 2. 18. 20 and 12. 6. 2. Tim. 1. 13. Act. 13. 33. 36. 37. Rom. 9. 7.

Q. *What doth the Scripture eſpecially teach vs?*

An. The ſauing [f] knowledge [z] of God, [3] and Ieſus Chriſt. [f] Ioh. 17. 3. Col. 2. 1. 2.

Expoſ. 1. Knowledge is the ground of obedience, 1. Chro. 28. 9. Act. 26. 18.

a rich gift of grace, Mar. 4. 11. the first grace that God giueth vnto his Children 1 Ioh. 2. 20. 27. and 5. 20. Ioh. 16. 4. and 6. 63. the foundation of all other graces, Pro. 19. 2. Psal. 9. 10. Hos. 4. 4. Es. 11. 9. the guide of our affections, and director of our actions. Psalm. 119. 9. 100. 101. Prou. 2. 10. 11. 12. Esa. 30. 21. without which zeale is little worth, Rom. 10. 2. sacrifice was vaine, Hos. 6. 6. and deuotion was but superstition, Act. 17. 22. 23. This, when it is made by the worke of the holy Ghost, to bee effectuall to sincere faith, loue, feare, and obedience, is sauing, Ioh. 17. 3. Esa. 53. 11.

2. Wee must know God, because otherwise wee cannot desire, Iob. 4. 10. obey, 1. Ioh. 2. 4. nor haue communion or fellowship with him. 1 Ioh. 1. 5. 6. 7.

3. Wee must know Christ, because sin hath made a separation betweene God and vs, Esa. 59. 2. so that we cannot bee receiued into Gods fauour, or haue communion with him, without a Mediator. Eph. 1. 3, 5. Rom. 3. 25. Eph. 2 18. 1 Ioh. 2. 1, 2. Heb. 10. 21, 22. Ioh. 14. 6. and God in Christ, or God and Christ, is the obiect of Christian religion. Colos. 3. 17. 1 Pet. 1. 21. Ioh. 14. 1. Heb. 1. 6. Christ is

the image of the inuisible God, Col. 1. 15. the b ightnesse of his glory, and the expresse image of his person, Heb. 1. 3, in whom, with open face we behold, as in a glasse, the glory of the Lord, 2 Cor. 3. 18. Ioh. 14. 9, in whom are hid all the treasures of wisdome and knowledge, Col. 2. 3. The Apostles, who preached vnto the world the whole counsell of God necessarie to saluation, did preach no h ng. Acts 8. 5 Rom. 10. 8, 9, Act. 28, 31, did desire to know nothing, but Iesus Ch ist and him c ucified, 1 Cor 2 2, Phil. 2. 8, of him they wrote, th t our ioy might be full, 1 Ioh. 1. 4, and the Lord, who forbids vs to glory in any thing beside, do h command vs to glory in this, that wee know him in Christ, Ier. 9. 23, 1 Cor. 1. 30, 31. So that this knowledge is n cessary, e sie, excellent, s fficient, sound, & co fortable, 2 Cor. 4. 3, 4, Act. 8. 8.

Q. *How may it be prooued that there is a God?*

A. By the [a] workes and [b] wonders which are seene, the testimonie [c] of a conscience, the [d] powers [e] of the soule, and the [f] practises [g] of Satan. [a] Psal. 19. 1, 2, Esa. 41. 23, Rom. 1. 20, Act. 14. 17, Iob. 12. 7, 8, 9. [b] Exod. 8. 19, and 9. 16. [c] Rom. 2. 15,

2. 15, Eſa. 33. 14. 5. & 53. 5, [k] Zach. 12, 1. Pſal. 94. 8. 9. 10. l. Reuel. 12. 7. 10.

Expoſ. 1. The firſt creature was made of nothing, otherwiſe it could not bee ſubiect to change and alteration: and all creatures are finite, compound, imperfect, vnable to make or ſuſtaine themſelues, therefore of neceſſitie there muſt be a firſt cauſe, in power infinite, moſt perfect, and of it ſelfe, that giues being and continuance vnto all things. 2. Nothing can be the cauſe of it ſelfe: for then it ſhould be both the cauſe and the effect, both before and after it ſelfe, therefore all things haue their beginning from one firſt, and ſupreame cauſe, which is God. 3. Amongſt things created wee may obſerue a ſeries of cauſes, and an order in the thinges themſelues; but order is from one firſt, and leads vs vnto one firſt. 4. All things, euen things without life, ſence and reaſon, which cannot mooue voluntarily, or intend an end, are directed orderly vnto an end therefore there is one wiſe, good, & chiefe directer of all things, which is God. 5. The greatneſſe, perfection, multitude, varietie, and concord of things exiſting; the forme, and continual ſuſtentation of the world,

doe shew that all things doe depend vp-
on some one, wise, and perfect good,
from whom they haue their being and
preseruation.

2. By wonders, wee vnderstand visi-
ble and apparant works, extraordinarily
wrought, not onely aboue the ordinary
course of nature, but simply aboue the
power of nature, either in respect of the
worke it selfe, or the manner of doing;
which effects do conuince, that there is
an infinite power that is aboue, and doth
ouer-rule all things: for euery principall
and primary cause is more excellent then
the effects thereof.

3. The conscience doth register, bring
to remembrance, and beare witnesse of
the cogitations, words, and actions of all
men: excuse and comfort in wel-doing, a-
gainst the disgraces, slanders, and per-
secutions of the world: accuse and terri-
fie for sinne secretly committed, which
neuer did, nor shall come into the know-
ledge of men: cite to holinesse, and
curbe and bridle from iniquitie: which
is a manifest token, and proofe, that
there is a supreame Iudge, who hath gi-
uen a Law binding the conscience, doth
obserue all our thoughts, deuices, words,
and

and workes, and will call vs to an account and re koning.

4. The ſoule is a ſpirituall inuiſible and immortall ſubſtance, endued with power to vnderſtand and will; but the ſoule and the power therefore, is not of and from it ſelfe: therefore it muſt proceede from another cauſe, which is power, wiſdome; and vnderſtanding it ſelfe, and that is God. (2) In the vnderſtanding there are certaine principles, whereby it diſcerneth truth and falſhood, good and euill; this gift man hath not of himſelfe, therefore it ſprings from a ſupreame and moſt wiſe vnderſtanding, the principall cauſe being euer more excellent then the effect. (3) The mind is not ſatisfied with the knowledge, nor the will with the poſſeſſions of all things in this world but ſtill they ſeeke, and earneſtly thirſt after ſome higher good: there is therefore a Soueraigne truth, and chiefe good, which being perfectly knowne and enioyed will giue contentment. (4) By the power and faculties of the Soule, man is capable of happineſſe, or of the chiefe good: but in vaine ſhould hee bee made capable thereof, if there were not a chiefe good to bee poſſeſſed and enioyed.

5. By

5. By the assaults and suggestions of Satan we feele there is a Deuill, may we not then certainely conclude that there is a God? (2) Satan labours by all meanes to extinguish the light of the Gospel, to leade men on in ignorance, error, and prophanesse, and to turne them out of the path of holinesse: Now why should Satan warre thus against God, his word, and Saints, why should hee seeke Gods dishonour, and mans destruction, if there were not a God, a law, and an euerlasting life.

Q. *How else?*

An. By the [6] consent of nations, [7] defence [m] of the Church, [8] support and [n] comfort of the godly; but principally by the [o] Scripture. [m] Psal. 9. 16, and 58, 11. [n] Ier. 33. 9. [o] Esa. 42. 8.

Expos. 6. All nations in euery age, time, and place of the world, haue acknowledged that there was a God. (2) The Gentiles could not endure him; who denied a diuine power. (3) They adored stocks, stones, brute beasts, and the basest creatures, rather then they would haue no deitie at all. (4) They were zealous and forward in the worship of their Idols, which shewes that though they acknow-

acknowledged not the true God, yet they knew there is a God to whom diuine worship is due. (5) Such as haue studied to become Athiests, could neuer blot this truth out of their consciences but the maiestie of God hath affrighted, and his terrours made them afraid.

7. The Deuill with great malice and fury, and vngodly men with all their might, authoritie, malice, and policy, haue laboured to find out and extirpate all those that call vpon the name of the Lord Iesus; but they haue beene miraculously hid, preserued and defended by the Lord. (2) God hath wonderously frustrated all the deuices of the wicked enemies of his Church; but by the meanes they practised to roote it out, it was encreased: (3) God fought from heauen against the persecutors of his children, and executed vpon them, the fiercenesse of his displeasure: dreadfull iudgements did ouertake many of them, and such horror fell vpon some, that they were forced to leaue their places of fauour; and rule, and betake themselues to a solitary and priuate life. (4) The Lord hath armed his children with inuincible courage and fortitude, to endure disgrace contempt, pouerty,

pouerty, death and the moſt exquiſite torments, that hell could invent; he hath ſupported them vnder the burthen of an accuſing conſcience, and inwardly refreſhed them as it were ſuddenly with ſweet peace and conſolation; and by the power, ſtrength and comfort of the holy Ghoſt, hath enabled them to ſing Pſalmes in priſon, and in the midſt of the fire: which courage, ſtrength, and comfort of theirs, doth plainely demonſtrate that there is a God; ſpecially if you compare it with that feare, faintnes, and vnquietneſſe, vexation, and deadnes which is in other men, when they ſuffer any thing.

Q. *What is God?*

An. Hee is p a 9 Spirit, hauing q his being of 10 himſelfe p Ioh. 4.24. q Exod. 3.14.

Expoſ. 9. God is a ſpirituall, inviſible and immateriall ſubſtance, 1 Tim. 1.17. Luk. 24. 39.

10. God is without beginning, Pſal. 90. 2. and 93. 2. Iſa. 43. 12. and 44. 6. and without cauſe; Apoc. 1. 8. Eſa. 41. 4, and 43. 10, and 48, 12. and ſo hee is without compoſition, infinite Pſa. 147. 5. and 145, 3, Exod. 3. 14. eternal. Pro. 8. 20, 22, 23. Rom. 16. 26. incomprehenſible, Exod.

33.

33. 22. 23. 1. Tim. 6. 16. 1. King. 8. 27. Esa. 66. 1. & vnchangeable, Ia. 1. 17. Mal. 3. 6.

Q. How many Gods be there?

An. Onely [r] one [11] God and [12] three [s] Persons, the Father, Sonne, and Holy Ghost, [r] Deut. 6. 4. 1. Cor. 8. 4. 6. [s] Matth. 28. 19. 1. Ioh. 5. 7.

Expos. 11. There can be but one Omnipotent, Dan. 4. 35. infinite, eternall, most perfect, first cause, and directer of all things: all things are referred to one first, Rom. 11. 35. Apocal. 1. 8. and 4. 11.

12. A person generally taken, is one entire substance, not common to many, endued with life and vnderstanding, will and power. A person in the God head, is the God head restrayned, or distinguished by his personall propertie Ioh. 14. 16. and 15. 1. The whole diuine nature being indiuisible, 1 Cor. 8. 6. is common to all three persons Father, Sonne, and Holy Ghost, Act 4. 24. 2 Cor. 1. 3. Iohn 1. 1. Rom. 9. 5. Heb. 1. 8. Num. 12. 6, 7. with Act. 1. 16. 1 Pet. 1. 11. Heb. 1. 1, Act 4. 25, with 2. Pet. 1. 21 & therefore whatsoeuer doth absolutely agree to the diuine nature, or is spoken of the diuine nature by relation vnto the Creatures, that doth agree likewise to euery person,

in

in Trinitie, Ioh. 1. 1, Prou. 8.22, Apoc. 1. 8, Matth. 18. 20, Ioh. 3. 13, Iob. 26. 13, and 33.4. Ioh. 14. 26. Luk. 1. 35. Euery perſon in Trinity is equall in glory, and eternitie, Ioh. 10. 30. Ioh. 17. 5. Phil. 2. 6, Eph. 1. 17. with Ioh. 12. 41. and there is a moſt neere communion and vnion betweene them, by which each one is in the reſt, and with the reſt, Ioh. 14. 10, 11, Ioh. 1. 1, and euery one doth poſſeſſe, loue, and glorifie each other, Prou. 8. 22. 30. Ioh. 17. 5. working the ſame things, Ioh. 5. 19, But the Godhead conſidered with the perſonall propertie of begetting, is the Father, &c.

Q. *What is the propertie of the Father?*

An. To be of himſelfe, and [t] to [13] beget his Sonne, [t] Ioh. 1. 18. and 3. 18.

Expoſ. 13. The diuine nature doth neither beget, nor is begotten: but the Father doth beget his Sonne by an eternall and neceſſarie communication of his eſſence, wholly and indiuiſibly to his Sonne, which yet hee wholly retaineth in himſelfe, Ioh. 1. 1, Pro. 8. 22, 23.

Q. *What is the propertie of the Sonne?*

An. To be [u] begotten of the Father. [u] Ioh. 3. 18.

Q. *What is the propertie of the Holy Ghoſt?*

Ghoſt?

An. To proceede from the [w] Father and [x] the Sonne, [w] Ioh. 15. 26, [x] Rom. 8. 9. Gal. 4. 6.

Q. *The nature of God is infinite and incomprehenſible, how then may we conceiue of him?*

An. By his [y] properties, [14] and by his [z] workes, [y] Exod. 34. 6, 7. [z] Pſal. 19. 1. and 8. 1. Iob. 36. 24. &c. and 37. 1, 18.

Expoſ. 14. A propertie in God, is that whereby his diuine nature is knowne in it ſelfe, and diſtinguiſhed from all other. The properties of God doe not really differ from the diuine eſſence, nor one of them from the other, but onely in our manner of conceauing; wherefore euery propertie in God is inſeparable and incommunicable.

Q. *What are his properties?*

An. He is [15] moſt [a] wiſe, [16] [b] ſtrong [c] [17] good, [d] [18] gratious, [e] [19] iuſt, [f] [20] mercifull [g] [21] perfect, [h] [22] bleſſed, and [i] [23] glorious, [a] Rom. 16. 27, [b] Iob. 12. 13, [c] Mat. 19. 17, [d] Exod. 33. 19, Rom. 5. 8, [e] Pſal. 145. 17, [f] Pſal. 103. 11. and 145. 8, 9, [g] Matth. 5. 48, Iob. 35. 7, 8. [h] Mark. 14. 61, Rom. 9. 5, [i] 1. Cor. 2. 8.

Expoſ. 15. Wiſedome is that, whereby God

God by one Heb. 4.13. infinite, Pſal. 139. 6. and 147.5. Eſa. 40.28. eternall Eph. 1. 4. ſimple, Exod. 3.14. and vnchangeable act of his vnderſtanding, Eſa. 46. 10. doth know himſelfe, Matth. 11.27. Ioh. 1. 18. and 7. 29. 1. Cor. 2. 10. 11. and all things 1. Ioh. 3. 20. Ioh. 16. 20. and 21. 17. and actions clearely, infallibly and diſtinctly. 1. Chr. 28. 9. 2. Tim. 2 19. Pſal. 56. 8. and 147. 4. Matth. 10. 30. with all their circumſtances, 1 Sam 23. 11. 12. Matth. 11. 21. Mat. 24. 22. Ioh. 7 30. diſcerning a moſt wiſe reaſon of them, Eph. 1. 11. Prou. 8. 14.

16. Strength is that, whereby God doth moſt freely, Pſal. 115. 3. and 135. 6. without reſiſtance or wearineſſe, whatſoeuer he doth will, Dan. 4. 35. Eſa. 40. 28. & can doe whatſoeuer he can will, Mat. 3 9.

17. Goodneſſe is that, whereby God being the chiefe good, Mark. 10 18. ſheweth himſelfe very good and bountifull to all his creatures, Pſal. 86. 5. Gen. 1. 31. Pſal. 33. 5. and 36. 6. and 145 9.

18. Grat outneſſe is that whereby God being truely amiable in himſelfe, Pſalm. 86. 15, and 111. 5. is freely bountifull vnto his Creatures, Rom. 3. 24. loving and cheriſhing them tenderly, without any

any deſerts of theirs, Pſal. 145,8, and 36, 3,7,9, Luk. 1,30.

19. Iuſtice is that whereby God is true in all his ſayings, Eccl. 13, 10, Rom. 3,4, and righteous in all his doings, Gen. 18,25, Deut. 32, 4. Iob. 8, 3. and 34,10, & 36,23, Pſal. 92,15, Rom. 9, 14, 2 Chron. 19,7, Dan. 9,14,

20. Mercy is that whereby God of his free grace and loue, is ready to ſuccour ſuch as are, Pſalm. 57,10, and 108,4, Pſal. 103,4, and 145,14, or might be in miſery, by the condition of their nature.

21. Perfectneſſe is that, whereby God is neceſſarily all-ſufficient in and of himſelfe, Gen. 17,1. Iob. 22,2, & 25.5,6,7, Pſ. 162, and the cauſe of all perfection and goodneſſe in euery thing beſides. Iam. 1, 17, 2 Corin. 3,5, and 4,7, 1 Cor. 8,4,6, Rom. 11,36.

22. Bleſſednеſſe is that, whereby God fully, and eſſentially knowing and willing that Perfection which is in himſelfe, hath all fulneſſe of delight and contentment, in and of himſelfe, Gen. 17, 1, 1 Tim. 6, 15, and 1, 11, and is the cauſe and obiect of the bleſſednеſſe of his creatures, Pſal. 16,11, and 17,15, Ioh. 17,3, 1 Ioh. 1,3,6,

23. Glory in God, is the admirable excellencie of his moſt holy and diuine nature, whereby he infinitely excelleth all creatures, Exod. 33, 18, Pſal. 8, 1, Ioh. 12. 41, Rom. 1, 23, Pſal. 29, 9. This glory the Lord doth manifeſt more obſcurely in this life, Num. 12, 8, Exod, 33, 20, 1 Cor, 13, 12, by his Goſpel, 2 Cor. 4, 4, 46, and ſignes of his preſence. Exod. 33, 22, Eſa. 6, 1, *viz.* ſome ſhining brightneſſe, Luke. 2, 9, Matth. 17, 2, 5, or thicke cloud and darkeneſſe, Exod. 16. 10. and 24. 16. 1 Kin. 8, 11, & excellent acts beſeeming his greatneſſe, Pſalm 19, 1, Pſalme 29, 9, Exod. 9, 16, Ioh. 2, 11, 2 Theſſ. 1, 10. But more clearely it is reuealed in Heauen, Reu. 21, 23, Iohn 17, 24.

Q. *What are his Workes?*

An. They are three, Decree, Creation and Prouidence.

Q. *What is the decree?*

An. That whereby God hath from eternity ſet downe[k] with himſelfe whatſoeuer[l] ſhal come to paſſe, [k] Epheſ. 1, 11,

Expoſ. 1. All things with their cauſes, effects, circumſtances, and manner of being are decreed by God. Act, 2, 23, and 4. 27. 28. Eph. 1, 11, This decree is moſt wiſe, Rom. 11, 33. iuſt, Rom. 9. 13.

14.

14, eternall, Eph. 1, 4, 5, 2 Theſ. 2, 13, Act. 15, 18, 1 Cor. 2, 7, neceſſary, pſ. 33, 11, pro. 19, 21, vnchangeable. Heb, 6, 17 moſt free, Rom, 9, 18, and cauſe of all good, Iam. 1, 17, but not of any ſinne, 1 Iohn 1, 5, The ſpeciall decree of God concerning Angels & men is called predeſtination Rom. 8, 30. Of the former little is ſpoken in holy Scripture, of the latter more is reuealed, not vnprofitable to bee knowne. It may be defined, The wiſe, free, iuſt, eternall, and vnchangeable ſentence, or decree of God, Eph. 1, 11, determining with himſelfe to create and gouerne man for his ſpeciall glory, *viz.* the praiſe of his glorious mercy, or great iuſtice, Rom. 9, 17, 18, Rom. 11, 36, Of this decree there bee two parts: Election and Reprobation, 1 Theſ. 5, 9, Iudge. 4, 5, Election is the decree of GOD, of his free loue, grace, and mercy, chuſing ſome men to faith, holines and eternall life, for the praiſe of his glorious mercy. 1 theſſ. 1, 4, 2 theſſ. 2, 13, Eph, 1, 4, 5, 6, Rom 8, 29, 30, The cauſe which mooued the Lord to elect them who are choſen, was none other but his meere good-will and pleaſure, Luke 12, 32, Rom. 11, 5 and 9, 11, 16, Eph. 1, 5, 2 Tim. 1, 9. The end

is the manifestation of the riches of his grace and mercy, Rom. 9, 23, Eph. 1.6. The sending of Christ, faith, holinesse, and eternall life, are the effects of Gods loue, by which hee manifesteth the infinite riches of his grace, Ioh. 3. 16. 1 Ioh. 4, 10, Act. 13, 4, Tit. 1. 1 Col. 1. 12, Rom. 6 23. In the same order God doth execute this decree in time, in which he did decree in his eternall counsell. 1 Thes. 5, 9, 2 Thes. 2, 13, Reprobation is the wise iust and absolute decree of God, ordaining to leaue some men vnto themselues, to suffer them to fall, and to inflict vpon them eternall punishment, deserued by their sins, for the praise of his vnspeakeable and great iustice, Rom. 9, 11, 13, 22, Iude. 4, Ier. 6, 30. The cause of this decree is the absolute Will and good pleasure of God, Mat. 11, 26. Rom. 9, 13. mans sinne is the cause why God will punish, but no occasion why hee did ordaine to passe by, or to punish man, Rom. 9, 18, 20, This decree is iust because God hath power ouer man, as the potter hath ouer his Clay, to make one vessell to honour, and another vnto dishonour, Rom. 9, 21, Ier. 18. 6, Mat. 20, 15, The end hereof is not the condemnation of the creature,

but

but the manifeſtation of Gods iuſtice, Rom. 9. 22. Sinne is the effect of Mans free-will, and condemnation is an effect of iuſtice, inflicted vpon man for ſinne and diſobedience. Ioh. 3. 18, & 12, 37. 38. 39, 40. 2 Theſſ. 2. 9. 10. but the decree of God which is good, is the cauſe of neither. Pſ. 5. 4. A man in this life may bee aſſured of his election, 2 Pet. 1. 10. 1 Theſſ. 1. 4. and eternall happines. Matth 24 24. Ioh. 10. 28. 29. Rom. 8. 33. 34. 2 Tim. 2. 19. but not of his reprobation; for he that is now prophane, may be called hereafter. Math. 20. 5. 6.

Q. What is creation?

An. That whereby God made all things [l] of nothing, in [m] ſixe dayes. [l] Heb. 11. 3. [m] Exod. 20. 11.

Expoſ. 2. The firſt matter whereof all things were made was not eternall, Gen. 1. 1. Pro. 8. 22. 23. for then it could not bee ſubiect to alteration, Pſalme 102. 26. 27. neither ſhould God bee the fountaine of all goodnes, if any thing had a being and not from him: then the word beginning could not bee referred to all things. But it was made ſimply of nothing in time. Heb. 11. 3. and other corporall things were made of it. Gen. 1. 6. &c. by

no lesse power and wisdome, then the lumpe it selfe, Ier. 10. 12, Reu. 4. 11. Iob. 30. 4. 5. 6. 7. &c.

Q. *In what forme or manner were all things created?*

An. In an [n] excellent order, and exceeding [o] good, [n] Ier. 10. 12. Gen. 1, 1. &c. [o] Gen. 1. 31.

Q. *for what end did God make all things?*

An. For the [p] praise of his great power, goodnesse, wisedome, perfection and freedome. [p] Reu. 4. 11. Pro. 16. 4.

Q. *What is providence?*

An. That whereby God [q] doth preserue, [r] and gouerne all things with all their actions. [q] Ps. 3. 8. Ps. 36. 6. 1 Tim. 4. 10, [r] Pro. 15, 3, Matth. 10, 29, 30, 31.

Expos. 3, God doth conserue all creatures in their kinde. Gen. 7, 1, 2, 3, and 9, 1, 2, 3, Act. 17, 25, 27, and in particular. Deut. 25, 4, 1 Cor. 9, 9, Iob. 38, *vlt.* or 39. 3, Psal. 147, 9, both in respect of their nature, and of their qualities, Psal. 19, 1, 2, Iob. 39, 1, 2, &c. Exod. 23. 25, Deut. 28. 5.

4. God gouerneth all creatures according to their seuerall natures, Psalm. 33. 13, 14, 15, & 135, 6, 7, and 101, 14. and 145. 15, Iob. 10, 8, 9, 10, 11, Pro. 12. 24,

Psal.

Pſal. 119,91, with all their actions, Pſal. 14. 2. and 32. 13. 14. 18. Eccl. 3. 1. 2. 3. &c. and 8. 6. gen. 20. 6. and 50. 19. 20. euen thoſe things which are moſt caſuall in reſpect of vs Exod. 21. 13. Deut. 19. 5. God in great wiſedome and iuſtice doth ſuffer men to ſinne, Pſal. 50. 21. Act. 14. 16. with-holding and with-drawing from them his grace, Pſalme. 81. 11. 12, Matth. 11. 25, Luk. 10. 28. trying them by outward occaſions, gen. 3. 5. 6. 2 Sam. 11. 2. & 16. 20. 21, 22. Iudg. 2. 20, 21. giuing Satan liberty to tempt them, 2 Sam. 24. 1. 2 Chr. 21. 1. Luk. 22. 31; and carrying them forward, when by their owne fault they are out of the way Act. 17. 28. Pſalm. 105. 25. Rom. 1. 24. 28. 2. Theſſ. 2. 9. 10. 11. Alſo he doth limit ſin, and determine the ſinnefull actions of men, 2 Kin. 19, 28. gen. 37. 27. 28, Pſal. 124, 1. 2. 2 Sam. 17. 24. 1 Sam. 24. 6. 7. & 29. 6. 7. Iob. 1. 6. 12. gen. 20. 6. both in reſpect of time, Ioh. 7. 30. Luke. 22. 53. Matth. 24. 22. continuance, Hoſ. 2. 6 7. Act. 14. 16. & 17. 30. 2 Per. 2. 9. Apoc. 2. 10. place, Matth. 16 21. and 20. 18. Luke 13. 33. perſons. Ezech 21. 19. 20. 21. 22. 23. Iudge. 3. 13. & 9. 23. 2 Chro, 18. 31, 32, Act. 9. 25, and 23. 11, 21. 27, Iob. 18,

8, inward purpose, Exod. 34, 24, manner of turning, Pro. 16, 9, and 21, and progres Gen. 37, 25, 26, 28, 1 Sam. 23, 26, 27, and 25, 22, Luk. 4 24, 30, Act. 9, 1, 2, 1 Sam. 12, 13, 14, punish one sinne with another 2 Chro. 25. 20, Rom. 1, 28, Exod. 7, 3, 2 Thess. 2, 9, 10, 11, and order them to an excellent end. Pro. 21, 1, Gen. 50, 20, 21, and 45, 7, Iob. 1, 11, 12, 22, and 2, 10, Esa. 10, 7,

Q. What are the speciall creatures made preserued, and gouerned by the Lord?

An. Angels and Men. Heb. 2, 7, Col. 1, 16.

Expos. 5, Angels are finite, Heb. 1, 13, 14. Col. 1, 16, Mat. 4, 11, & 26, 53, Psalm. 68, 17, compleat and immortall Spirits. Matth. 22. 30, Luk. 20, 36, Heb. 1, 7, Psal. 104, 4, made after the image of God, Iob. 2, 1, Psal. 8, 5, Luk. 9, 26, Matth. 25, 31, Heb. 2, 7, that they might praise his name and execute his commandements. Psal. 103, 20. Esa. 6, 3, The Angels that abode in the truth are excellent, Ioh. 8, 44, Eph. 1, 20, and 3, 10, for their nature, Esa. 6, 2, Dan. 9, 21, 2 Thess. 1, 7, gifts 2 Sam. 14, 17, Matth. 6, 10, and 25, 31, Luk. 15, 10, 1 Pet. 1, 12, 2 Kin. 19. 35. Esa. 6. 2. Matth. 24. 36. 1 Cor. 13. 1. offices, Dan. 7. 10.

Rev.

Reu. 5, 11, and eſtate Matth. 18. 10. Angels and men are ſpeciall creatures in reſpect of their natures, gifts, Pſal. 8, 5, and end why they were created Pſal. 103. 20. Pſal. 95, 6.

Q. What was the ſtate of man by Creation?

An, Maruelous [t] holy, and [6] happy: [t] Eccl. 7. 29. or 31.

Expoſ. 6. The whole man was made conformable to the will of God, free from all impuritie and ſinne, and endued with all perfect righteouſneſſe befitting ſuch a creature.

Q. Why ſay you that man was holy?

An. Becauſe he was created after the [7] Image of God, in [8] knowledge, righteouſneſſe [9] and true holineſſe, Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Expoſ. 7. The Image or ſimilitude of God, (for theſe two are one. Gen. 1, 26, with Gen. 5, 3, Iam. 3, 9, 1 Cor. 15. 49, Col. 3, 10.) is a liuely reſemblance of God one in eſſence. Gen. 1, 27, Man doth reſemble God, not in reſpect of his body, nor chiefly in reſpect of the immortall and ſpirituall ſubſtance of the ſoule, endued with reaſon and will: but in reſpect of the graces with God beſtowed

vpon

vpon the soule, Eph. 4, 23. 24, Col, 3, 10, and yet by reason of the vnion of the soule and body, the whole man is saide to bee made in the image of God, genes. 9, 6.

8. As God knowes himselfe, Iohn. 8, 55, 1 Cor, 2, 10. and all things besides Ioh. 16.30, so man did truely, distinctly, perfectly, and effectually know God, Rom. 1. 19, 20, his will, Rom. 2, 15, and workes, gen. 2, 20, 23, and his owne happinesse in God, and his owne present estate, though hee was ignorant of the future.

9. As God willeth himselfe as the chiefe good. Esa. 42, 8, and can will nothing but what is good, so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what was required. 1 Chron. 28. 6, and 29, 9. His affections also were subiect to the rule of perfect reason, duely and with an holy moderation carried vnto that which is good, respecting God or man, Tit. 2, 5, 12, 1 Tim. 3, 2, Matth. 22, 27, 8, 39, Deut. 6. 5.

Q. *Wherein did mans happinesse consist?*

An. In the enioying of soo sweete peace

peace and communion with the Lord [w] Gen. 1 29.

Expoſ. 10. God did loue, fauour, and accept of man; and man did behold, reioyce, and reſt in the Lord with full delight.

Q. What further priuiledges did man enioy in his eſtate of innocency?

An. He was placed in [x] paradiſe, had liberty to eat of [y] euery tree in the Garden, except the Tree of [11] knowledge of good and euill, and was [a] made ruler of all earthly creatures, [x] Gen. 2, 15, [y] Gen. 2, 16, gen. 2, 17, [a] gen. 2, 19, Pſal. 8, 6,

Expoſ. 11. The euent of mans eating, or forbearing that fruit, did giue the name to that tree. If hee had obeyed, hee ſhould bee happy, hauing experience of good: if hee did eat thereof, hee by experience ſhould know what good hee loſt thereby, and what miſery hee brought on himſelfe.

Q. Were theſe things beſtowed vpon man that he might liue as he liſt?

An. No but that he might [12] ſerue the [b] Lord his Maker, who therefore gaue man a law, binding [c] him allwaies to perfect obedience and a ſpeciall commandement to try him, [b] Reu. 4. 11. Pſa. 95.

6. Rom. 2, 14.

Expos. 12. God the Creator of man, Psal. 100, 3, & in that respect his supreme and absolute soueraigne hauing bestowed so great gifts, and maine liberties vpon man freely, might vpon his owne will and pleasure require at the hands of man, what obedience soeuer hee had, or would inable him to performe: Deut. 11. 31, 32, Ier. 27, 5. and might also inioyne him to manifest his loyaltie and humility, by abstayning from some act in it selfe indifferent, for no other reason, but because he was so commanded, Dan. 4, 32, 35. Psal. 115. 3.

Q. What was that speciall commandement?

An. **Of the tree of [d] knowledge of good and euill thou shalt not eate, for in the day that thou eatest thereof, thou shalt die the death,** [d] Gen. 2. 17.

Q. Death we heare was threatned if he did disobey; what promise was made to incourage him to this dutie?

An. **The continuance [c] both of [13] himselfe, and his [14] posteritie in that good estate** [c] Gen. 2. 9.

Expos. 13. The tree of life seemes to bee a signe and seale of the continuance of his happinesse, if hee had obeyed, Gen. 3. 22.

3,22,23,24, Pro,3,18, Apoc.2,7.

14. All mankinde was created good in Adam, Eccl.7,31, Rom.5, 12,1 Cor. 15. 22, as other creatures were in their kind, Gen. 1,31, and God did enter into couenant with our firſt parents, Gen.2, 17, as they were the roote of all their poſterity: ſo that what they had actually promiſed to them, wee had promiſed to vs alſo in them.

Q. Did man continue in that good eſtate?

An. No but 15 he f fell from God thorough the enticements of Sathan, f1. Tim. 2,14.

Expoſ. 15. Man was created good, but mutable, ſo that he might fall, Gen.2, 17. Eccl. 7, 31, and God not being bound to vphold him, Rom. 11, 35, Gen. 17,1, did ſuffer him to fall, knowing how to order the ſame for the ſetting forth of his glory. Prou.16.4, God knew before that man would tranſgreſſe, Act. 15, 18, Pſal. 149. 2. yet was hee not therefore to forbeare to giue man a moſt wiſe, iuſt, and eaſie precept, whereby hee would ſhew forth his Soueraigntie ouer man, 1 Sam. 15, 3, 9,

Q. How did he fall?

An. By ſinning g wilfully 16 againſt God

God transgressing his Law g Ecc. 7, 29, or 31, Rom. 5. 12. 1 Ioh. 3,.

Expos. 16. Satan was the principall outward cause of the sinne of man, genes. 3, 1 Iohn 8, 44, Apoc, 12, 9, who enuying the glory of God, and the saluation of man, did vse the serpent as his instrument to seduce the woman, gen. 3, 1, 2 Cor. 11, 3, and the helpe of the woman to seduce the man, gen. 3, 6, The quality of the fruit, by accident was a cause to moone them to eate thereof, gen. 3, 6, and the iust and good law of God, forbidding that sinne, may bee said to bee an occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sinne; but the principall inward cause of mans fall, was his owne free-will, freely and voluntarily transgressing Gods commandement, which he might, & ought to haue obeyed, but would not, gen. 2, 7, 17, & 3, 23, 24, Rom. 5, 19, Eccl. 7, 31.

Q. What was the sinne he did commit?

An. The h eating of 17 the forbidden fruit, h gen. 3, 6,

Expos. 17. The tree of knowledge in it selfe was good. gen. 1, 11, 12, 1 Tim. 4, 4 gen. 3, 6, but the fruit thereof vnlawfull

to

to be eaten, becauſe God had forbidden it to be eaten, 1 Ioh. 3,4, gen,2,17. And this ſinne of Adam was exceeding great, becauſe it was the breach of ſo eaſie a commandement, geneſ. 1,29, with gen. 2,17, that God had giuen for the tryall of his obedience, committed by him that had receiued great fauours from God, gen. 1,26,27,28,&c. and that in Paradiſe, gen. 3,6. 23, Alſo it was accompanied with an heape of other ſinnes, infidelitie, idolatrie, vnthankefulneſſe to God, and contempt of him, blaſphemie in ſubſcribing to the deuill, murther,&c.

Q. Did all mankinde ſinne in Adam?

An. Yes[i], for[18] wee were all in his loynes, [i]Rom.5,12, 1 Cor. 15, 22, Heb. 7,9, 10.

Expoſ. 18. Adam was not a priuate perſon, but the common parent of vs all and as hee receiued integritie for himſelfe and vs, ſo he loſt it for himſelfe & vs.

Q. What is the ſtate of all men by reaſon of Adams fall?

An. They are[k] dead in[19] ſinne, and bondſlaues[20] of Sathan, [k]Eph,2, 1, 2,

*Expoſ.*16. To be dead in ſinne, is to be vtterly depriued of all life of grace, Eph. 5, 18. ſo that wee can mooue to nothing

of

of our selues, that is truely acceptable in the sight of God.

20. To bee bondslaues of Sathan is to be vnder the power and dominion of the Deuill, so that wee doe, and cannot but doe his will and command. 1 Tim. 2 25, 26, Act. 26, 18, 2 Cor. 4, 4.

Q. How doth that appeare?

An. In that they are altogether [l] vnable to good: and [m] prone to euill continually. [l] 2 Cor. 3, 5, [m] Gen. 8, 21,

Expos. 21. Euery faculty of Soule, and member of body, is defiled with sin, 1 Thess. 5, 23, Rom. 5, 6, The minde is blinde, Ier. 10, 14, and 51, 17, Matth. 15, 14, Eph. 5, 8, impotent, Luk. 24, 25. Ioh. 1, 5, and 3, 9, 10, and 8, 43, 1 Cor. 2. 14. Deut. 29, 4, vaine, Pro. 14, 12, Eph. 4, 17, 1 Cor. 1, 21, Es. 44, 20, foolish, Pro. 22. 15, Tit. 3, 3, Es. 29, 13, Iob. 11, 12, apt to deuise euill, Ier. 4, 22, The memory is feeble, apt to forget good, Luk. 24, 6, 7, 8, to remember euill, but neither good, nor euill as it ought, Matth. 27, 63, with Matth. 26, 75, Deut. 8, 10, 11, 19, Heb. 13. 2, 2 Pet. 3, 5, The conscience is impure, Tit. 1, 15, Heb. 10, 22, benummed, Gen. 42, 21, 22, Eph. 4, 19, Gen. 50, 15, Heb. 9. 14, or turmoyled, Ioh. 8, 9, 1 Ioh. 2, 20.

Dan

Dan.5.6.9. Gen.4.4. Act.24.26. & 2. 37: Pro.28.1. Eſ.57.20.21. Leu.26.36. erroneous and ſuperſtitious, Mar.10.19.20. Luk.18.12. Matth.15.2.3. Ioh.16.2. or doubting, Rom.14.23. The will vnable to chuſe good, 1 Cor.2.14. phil.2.13, Matth.6.10. 2 Tim.2.26. Romans 8,8, ſtrong to euill yea altogether auerſe and rebellious. Matth.23,27, Rom.6,19, Ier. 18.12. and 44,16,17: The affections vnruly and diſordered, Gal 5.24. Rom.10, 2, 1 King.22,8, and 21.4. Iam.4,1,2,5, The members of the body are tooles to execute ſinne conceiued, Rom.6,13,19, and 3,13, Pſal.52.4. 2 Pet.2.14, and inſtruments to ſtirre vp ſinne in the ſoule, Gen.3,6. and 6.2.2. Sam.11.2. 1 King. 21.1.2. Matth.5.28.29. This proneſſe to ſinne is euer preſent, Ier.7.9. Gen.6.5. euen then when the operations ceaſe. And though a man finde himſelfe leſſe apt to one ſinne then to another, being reſtrained, or renewed by the Spirit, Gen. 20.6. Ier.32.40. Eph.3.16. or by reaſon of ſome other defects, or lets, 2 King.1. 12,& 19.35. 1 King.13.4. Hoſ.2.7. Iohn 12.19. Mar.11.32. Act.5.26. Matth.21. 46. Gen.37.25.26.27. and.39.8.9. Luke. 4.30. Ioh.8.59. yet corruption cauſeth an

aptitude to euery sinne, if it be not hin-dered.

Q. What fruits doe proceed from this Originall corruption?

An. Euill [a] thoughts, [n] words, [o] and workes, [n] Gen. 6, 5, Col. 1, 21. [o] Ga'. 5. 19.

Expos. 22. The thoughts and desires naturally are ignorant, erroneous, vnbeleeuing, deceitfull, vnruly, loose, wilfull, vaine, idle, blockish, not sauouring good, proud, disdainefull, vncharitable, filthy, &c. and in a word, abhominable, odious. The words and workes, answerable to these, Psal. 94, 7, Esa. 29. 15. Psal. 10, 4, and 14, 1, Deut. 29, 19, 20, Amos 6, 3, and 9, 10, 1 Cor. 1, 23, Esa. 5, 19, psal. 136, 1. Iob 21, 14. 15, Ier. 6, 16, Luke 19, 14, Mal. 3, 14, Psal. 73, 13, Numb. 20, 10, 12, Psal. 31, 22, and 116, 11, Matth. 14. 30, Luke 18, 11, Deut. 15, 9. Psal. 83, 4, 1 Pet. 4, 3, 4, Gen. 38, 15, 16, 2 Sam. 13. 2, Mich. 2, 1. Amos 8, 5, 1 Sam. 1, 13, 14, and 17, 28, Matth. 9, 4, Es. 14, 14, Zeph. 1, 12, Obad. 3, v. Reu. 18. 7, Es. 65. 5. Ier. 2, 25, Reu. 3, 17, Matth. 9, 18. Psalme 30, 6, Luke 12, 19, Ioh. 4 8. 9, Hos. 7, 12, Matt. 24, 37, 38, 39, Ier. 8, 6 2 Pet. 3, 3, 4, Psal. 10, 7, Psa. 10. 1, 11.

Q. An-

Q. Are all the actions of naturall men euill continually?

An. Yea: 23 for they p faile in many things, & as they come from them they are q odious vnto God, p matth. 12, 35, q Prou. 28 9.

Expos. 23. A man by nature may doe an act that is good for the substance thereof, Dan. 4 27, or 24, Rom. 2, 15. but neuer that which is truely and spiritually good, matthew 7, 18, Ier. 13. 23. Rom. 3, 10, Prou. 15. 8, and 21, 27, for his person is not accepted, Genes. 4, 4. 1 Pet. 2, 5, nor sanctified, and so the good acts hee doth, proceede not from a good roote, *viz.* faith, and the spirit of sanctification, 2 Tim. 1, 5, neither is it done in a right manner, Iam. 4, 3. nor to a lawfull end, *viz.* the glory of God, 1 Cor. 10. 31, Col. 3, 17, all which are required to the being of a good act.

Q. What punishments are due vnto man by reason of these sinnes?

An. All woe and misery, temporall, spirituall, and eternall, r Lam. 3. 39. Rom 6, 23, Gal. 3, 10.

Expos. 24. The least sinne, is a very vile breach of Gods most holy Law, 1. Iohn 3, 4, Deut. 27, 26, and so an hainous

offence against his infinite maiestie, Psal. 51, 4, also of it owne nature it is alwayes ioyned with impenitency, Act. 5, 31, and 17. 30. and therefore doth deserue death with al miseries accompanying the same.

Q. Which are the temporall miseries?

An. Gods curse vpon the [r] creatures, on mans body, senses, name, friends, what soeuer he takes in hand, [s] v death it selfe, [r] Rom. 8, 20, [t] Deut. 28, 25, 26, &c. [u] Rom. 6, 21.

Q. What are the spirituall miseries?

An. [25] Blindnes of minde, the [x] spirit of slumber and giddines, [y] horrour of conscience, [z] hardnesse of heart, a reprobate sense, and strong delusions, [w] Esa. 6. 9. [x] Rom. 11. [y] Matth. 27. 3, 6, 5, [z] Ex. 7, 3, [a] Rom. 1, 28. [b] 2 Thess. 2, 11,

Expos. 25. To be blinde in minde is to be vtterly destitute of the true knowledg of God, and of the life to come, and to be hastening to endles woes, and yet not vnderstand it.

26. The Spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lolleth him a sleepe in security Deut. 29. 19.

27. Horrour of conscience, is when the conscience

conſcience awakened, filleth the ſoule with deepe doubts, helliſh and vnrecouerable deſperation and remedileſſe feares of euerlaſting damnation, Reu. 6. 16. 17.

28. Hardneſſe of heart, is a fearefull iudgement of God, wherebythe heart is paſt all feeling, and remorſe, ſhut faſt vp that neither the Word, nor workes of God can kindly worke vpon it, Eſa. 48. 4. Zach. 7. 11. 12.

29. A reprobate ſence or minde, is a minde deſtitute of iudgement, and voyd of common reaſon, taking euill for good, and good for euill; neither fearing God, nor reuerencing Man, regarding neither right nor wrong, Luke 18. 4.

30. Strong deluſions are, when men are giuen ouer to take pleaſure in beleeuing lies, and idle fancies of vaine heads. To theſe we may adde phrenſie, madnes, Deut. 28. 28: to bee giuen ouer to vile affections, God with-drawing from men, his grace, and in his ſecret, but iuſt and dreadfull iudgement; giuing them ouer to moſt ſorddie, and loathſome, vnnaturall, and inordinate luſts, Pſalme. 81. 12. Gen. 19. 5,

Q. Which is the eternall miſeries

An. 31 Euerlasting c damnation, c Rom 6,23,

Expos. 31. Damnation, which is an euerlasting separation of soule and body, from the comfortable presence of God, matth. 7, 23, Reu. 22, 15, and an enduring of easlesse, endles, reniedilesse tortures with the deuill and his Angels, mat. 25, 41, Reu, 20, 15, Luke 16, 24, 25, in the due desert of sinne.

Q. After a man doth know his misery, what must he learne in the next place?

A. The true meanes d how hee d may escape the foresaid misery, and bee e restored to happinesse. d Acts 2, 37, e Acts 16, 30.

Expos. 1. God in iustice passed by the Angels, who fell without the enticement of any other. 2 Pet. 2, 4, Iude. 6, matth. 25, 41, but of his infinite loue, free grace and mercy, Esa 43, 25, Ier. 31. 1, Hos. 14, 4, Iohn 3, 16, Rom. 5, 8, 9, Eph. 1, 5, 6, 1 Iohn 5, 19, hee hath prescribed meanes, whereby man might escape misery, and bee restored to happines, Acts 2, 37, 38, 39, 40.

Q. By what meanes may we escape this misery and recouer happinesse?

An. Duely by f Iesus Christ, f Acts 4, 12.

12.

Expoſ. 2. God in iuſtice doth hate ſin, Eſai. 1, 3, Pſal. 45, 7, and hath denounced death againſt the tranſgreſſors of his Law, Geu. 2. 17. Deuc. 27, 26, Eſ. 30, 33. Ier. 4, 4, therefore to ſatisfie his iuſtice, Col. 1, 20. and make way for mercy. Pſalm. 145. 9, his infinite wiſdome found out a meanes, Gen. 3. 15. euen by Ieſus Chriſt, vpon whom the Father laid this office of Reconciliation, Pſalm. 40. 6, 7, Heb. 5. 5. Ioh. 3. 17. and 5, 36, 37, which he willingly vndertooke, hebr. 10. 7, 9, and did faithfully diſcharge, heb. 10. 5. 6, 7.

Q. What is Ieſus Chriſt?

An. The 3 eternall 8 Sonne of God, who in time became man, for his elect. 8 Gal. 4. 4. 5.

Expoſ. 3. The Sonne of God by nature became the Sonne of Man, that he might make vs the Sonnes of God by adoption who were by nature the Children of wrath: Eph. 2, 3, it being fit that our Reconciliation ſhould bee wrought by the Sonne. Eſ. 61. 1 Iohn 1, 4, Iohn 5, 36, 37. Col. 1, 16, 17, heb. 1, 3. Ioh. 5, 17, and, 3, 17. and ſealed by the holy Ghoſt, Eph. 1. 13. and 4. 30.

Q. How many things are we to consider in Christ?

An. His[i] person and his[k] office, [i] Col. 2.9. [k] Heb. 2,16,17.

Q. What is his person?

An. It is God and man vnited together into[m] one person. [l] Ioh. 1,14, Esa. 7. 14, Rom. 9,5, [m] 1 Cor. 8.6.

Expos. 4. In Christ there are two distinct natures, Heb. 1,4,5, Matth. 18. 20. with 1 Tim. 2,5, Luk. 1. 35. Matt. 18. 20, Reu. 1.8, Heb. 1. 11. 12. Iohn 16, 30. Phil. 2. 6. Ioh, 1, 3, and 5, 17, Math, 8, 13, with Luke. 22, 43, Matth. 24, 36, and 27, 4, 6, Ioh. 4, 6, and 11, 35, and 14. 28. Eph. 4, 10, inseparably vnited. 1 Pet. 3, 18, Ioh. 10, 18, Heb. 9, 14, not confounded, Rom. 1, 3, 4. and 9, 5, Ioh, 16, 30, with Luke. 2, 52, Mar. 13, 32. and yet there is but one Christ, not many Christs; 1 Cor. 8, 6, 1 Tim. 2, 5, for the Godhead did assume the humane nature to it selfe, Phil. 2. 7. Heb. 2. 16. so that the manhood subsisteth in the Godhead, Matth, 3. 17. and 17. 5. and they are so inseparably vnited, that the selfe-same person which is God, is also man, Ioh. 3, 13. Eph. 4 10.

Q. Being God before all time, how could he be made man?

An.

An. Hee was [n] conceiued by the holy Ghost, borne of the virgin Marie, according [o] to the Prophets, [n] Luke. 1 35. [o] Gen. 3, 15, Esa. 7. 14. and 11 1.

Expos. 5. Christs conception is the miraculous and supernaturall forming of his humane nature in the wombe of the Virgin Marie, Esa. 7. 14. Gen. 49. 10. Luke. 1. 35. by the power of the holy Ghost. Matth. 1. 18. 20. who did perfectly sanctifie it in the very first moment of conception. Luke 1. 35.

Q. Why was Christ conceiued by the holy Ghost?

An, That he might be [p] pure, without sinne, wherewith all are [q] stained, who are conceiued after the ordinary manner. [p] Luke 1. 35. [q] Iohn 3. 6.

Q. Why was he God?

An. That he might beare the weight of Gods wrath without sinking vnder it, ouercome death, be the Head [r] of the Church, repaire his Image in vs, conquer the enemies of our saluation, and defend vs against them.

Expos. 6. The dignitie of being Head of the Church is so great, that it cannot agree to any meere man, Eph. 1. 21. Phil. 2. 9. 10. 11, Heb. 1. 6. also the offices of

the

the head, are to giue the power of life, feeling, and moouing, to the body, Iohn 1, 4, Rom. 8, 2, and to direct by his power, the inward and outward functions of the body; Eph. 5, 23, 24, which benefits hee that is man onely cannot bestow vpon the Church.

Q. Why was hee man?

An. That he might[7] suffer[r] death for vs, sanctifie[s] our[8] nature, and we might haue[t] accesse with boldnes to the throne of grace. [r] Heb. 2, 14. [s] Heb. 2. 11. [t] Heb. 4. 15, 16.

Expos. 7. The diuine nature could not suffer, Iam. 1, 17, Mal. 3, 6. Rom. 9, 5, and without shedding of bloud there could be no remission of sins; Heb. 9, 22, Christ therefore tooke our nature, that he might suffer death, Phil. 2, 7, specially it being no wayes meete, that one hauing no speciall communion with another, should endure punishment for anothers fault, Heb, 2, 16, 17.

8. Fulnesse of all graces aboue measure, were powred into the humane nature of Christ our Sauiour, Matth. 3, 16, Ioh. 1, 16, and 3, 34, Col. 2, 9, and 1, 19, & wee being vnited to him, and hauing communion with him, do receiue in measure

ſure of his fulnes, Eph. 4,7,17,

Q. What is his office?

An. To be a Mediatour, to reconcile God and man. v 1 Tim. 2,5,

Expoſ. 9. A Mediatour, or an Aduocate, is a third perſon that takes vpon him to agree and reconcile two that bee at variance; as Chriſt being both God and man, did ſet at one, God and man, Eph. 1,10, Col. 1,20, 1 Iohn 2.1, who before were ſeparated by ſinne Eſa. 59.2, Ier. 5,25, Chriſt is our Mediator both as God and man, Iohn 1,29,34, & 3,14,16, Rom. 5,8, 1 Iohn 1,7, Phil. 2,6, for in the worke of our redemption hee performed many diuine workes, Heb. 2,14, Ioh. 10, 18. as Mediatour, hee is the King and Head of his Church, Luk. 1.33. Ioh. 3.35. Act. 2.36. Phil. 2.10. 11. matth. 28.18. Heb. 1.6. and 2.7. and the ſpeciall offices of Chriſt our mediatour, doe neceſſarily require, that the diuine and humane nature ioyntly doe concurre in the execution of them, Iohn 1.18. matth. 11.27. Iohn 3.12.13. 2 Cor. 5.18.19.20. Rom. 5.10.11. Heb. 9.14. and 7.25. This office is peculiar to Chriſt, Iohn 14.6. 1 Tim. 2. 5. heb. 7.24. and neither in whole, nor part can be transferred to any other, Act.

4.10.

4.10.11.12.Heb.4.14.Ioh.11.42.1 Iohn 2.1.Heb.7.25.Eph.3.12.Heb.2.14.15. Act.10.42.43 and 17.31. In the decree of God, Christ was a Mediatour from eternitie, Eph.1.5.6. In the vertue and efficacy of his mediation, he was giuen to be Mediatour as soone as necessity required, Reu.13.8, Gen.3.15. In the fulnesse of time, hee was manifested in the flesh, Gal.4.4.5.

Q. How did he that?

A. [w]By his fulfilling [10] the law, and by his [11] [x]sufferings, [w] Matth. 3.15. [x] Heb. 9.15, Rom.5.10.11.

Expos. 10. It became him who was our faithfull high Priest to fulfill all righteousnesse.

11. The iustice of God must bee satisfied, and the debt of sinne must be paied, before God, who is true, iust, and vnchangeable, could bee pleased with vs, 1 Iohn 2,2, Heb.9,14.15. 1 Pet.1.18.19 Reu.1.5.

Q. What vnderstand you by his sufferings?

An. His voluntary [y] humiliation both [12] [z] in soule and body, his [a] crucifying [b] [13] death, buriall, and [c] abiding [14] vnder the dominion of death for a time. [y] Phil.

2.

2.5.6.7, 8, z Eſa. 53. 10. Matth. 26. 58. Heb. 9.14. a Luk 23. 33. b 1 Cor. 15. 3. 4. c Act. 2,27,

Expoſ. 12. Chriſt in his incarnation did aſſume our whole nature, Luke 2. 40, 52. Heb. 2,6, Luk, 23,46, 1 Tim. 2,5, Lu. 19,10, Matth. 26,38, marke 14, 34, matt. 27,16, Iohn 19,30, Heb. 10,5, Matth. 26, 12. Heb. 2, 17, that by offering it vp a ſacrifice for ſinne, hee might redeeme vs, Heb. 8.1,2 3. Heb 9.14, and 13, 10,11. 12. In our nature hee became our ſurety, Iob. 19,25, Heb. 7,22, therefore he ſuffered properly in ſoule as well as in body, matth. 27,46, Gal. 3.13. Heb. 2, 9,10,14, which is ſet forth in the Lords Supper, 1 Cor. 11,25, and was ſignified by the ſacrifices in the Law, Hebr. 9, 19, 20, 21, 22.

13. The death of Chriſt was the ſeparation of the ſoule and body, matth. 27, 50, Luke 23, 46, though they both continued ſtill vnited to the God head, matt. 1, 23, Iohn 1, 14, 1 Pet. 3, 18. 1 Cor. 2, 8. It was neceſſary that Chriſt ſhould die, that he might ſatisfie Gods Iuſtice Heb. 9. 22 aboliſh and kill ſinne, mat. 26. 28. Rom. 5,10, Rom, 8,3, Rom, 6,10, 11, 1 Ioh. 3. 8. deſtroy death, and him that had the

power

power of death, that is, the Deuill Heb, 2, 14. 2 Tim. 1. 10, Iohn 12,31, Hoſ. 13, 14, deliuer vs from the feare of both, Heb. 2, 14, Luke 1, 74, confirme the Teſtament or couenant of grace, which he made with vs, Heb. 9, 16, 17, and 13, 20, Zach, 9, 11, and obtaine for vs the ſpirit of grace, Act. 2, 33, Gal. 3, 14, and 4, 4. 5, Betwixt the death and ſuffering of Chriſt and of the Martyrs, wee may obſerue theſe differences: 1. Chriſt his paſſion was an accurſed puniſhment, Gal. 3. 13. the ſufferings of the Martyrs and holy men, are onely chaſtiſements or trials. 2. Chriſt paſſion was a meritorious ſacrifice, Heb. 9, 14, the paſſions of the Martyrs are of no value to merit any thing Rom. 8, 18, 7, As the ſinnes of the elect were laid vpon Chriſt, Leuit. 16. 21, Eſa. 53, 11, Heb. 9, 28. ſo was the puniſhment of their ſinne for ſubſtance and kinde, though not for circumſtance of place or continuance, Heb, 4, 15, and therefore he ſuffered both in ſoule and body the wrath of God, which was due vnto vs for ſinne, though hee ſuffered not euery particular puniſhment of ſinne, which euery particular ſinner, meeteth withall, Rom, 5, 19, Heb. 10. 14. But the Martyrs were not

forſaken,

forſaken, though they were not deliuered out of the hands of the perſecutors, 4. Chriſt was in himſelfe pure and innocent, but hee ſuffered for our ſinnes; 2 Cor. 5. 21, the Martyrs were not free from ſinne, neither did they ſuffer for the expiation of ſinne.

14 Vntill the third day death had power and dominion ouer Chriſt, for ſo long death kept aſunder ſoule and body. Luke, 24. 7. matth. 17. 23, Act, 10. 40.

Q. Did Chriſt alwaies abide vnder the power and dominion of death?

An. No, for the power of death being y ſubdued, the third z day hee 14 roſe againe, a aſcended into heauen, and ſitteth 15 at the right hand of the Father, Act. 2, 31, z 1 Cor. 15. 4, a mar. 16, 19.

Expoſ. 14. The reſurrection of Chriſt is the firſt degree of his exaltation, wherin his ſoule being ioyned to the ſame fleſh that dyed, hee was raiſed vp to life, 1 Cor. 15, 4, It was neceſſary that he ſhould riſe againe, in regard of the excellency of his perſon, Act. 2. 24. The couenāt which he had made with the Father, Pſa. 2, 6, 7, Eſ. 53, 10, the dignitie of his high office of eternall mediation, Pſal. 110, 6,

7.

7. Rom. 4,25, and that the truth of those things, which were foretold concerning the glory of the Messias, might bee fulfilled. Christ by his diuine power rose againe from the dead. Rom. 1, 4. 1 Per. 3. 18. 1 Tim. 3.16. Ioh. 5.21. and 10.17.18. Act. 2.24. & 3.15. Eph. 1.17.20. Rom. 8, 11. not as a priuate, but as a publique person, Rom. 5.14 19. 1 Cor. 15.45. Heb 10.14. 1 Pet. 2,20. 21. thereby shewing that his satisfaction is fully absolute, Rom. 4.25. and 6. 9. 10. The end of his resurrection was, that he might prepare himselfe to the performance of the glorious functions of a Mediatour, and shew himselfe to be the conquerour of death, and the Lord of quicke and dead, Rom. 14.9. Act 17.31.

15. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who vse to set at their right hand such as they substitute to rule vnder them in their names, 1 King. 2. 19, And thereby is clearely noted that excellent glory, power, and dominion of Christ, receiued of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall office in glory, Matth. 28, 18. Iohn 17,2, Phil. 2, 9,10, Psal. 110:1.

Q. What

Q. What are the speciall parts of Christs Mediatorship?

An. He [16] is a [b] Prophet, [c] Priest, and [d] King [b] Act. 3.22. [c] Heb. 2.17. [d] Psal. 110.1.

Expos. 16. In the time of the law, Prophets, Priests, and Kings were annointed. 1. Reg. 19. 16. Ex. 28. 41. 1. Sam. 16. 13. who were types of Christ, truely annointed our Prophet, Priest, and King. Also our Mediator was to obtaine and purchase for vs full redemption, and to bestow vpon vs righteousnesse, and eternall life obtained, and to shew vnto vs the way of saluation, which doe necessarily require this threefold office of Christ.

Q. Why was Christ a Prophet?

An. To [c] reueale [17] vnto vs the way to euerlasting life, [c] Luke 4. 18. 19.

Expos. 17. Before his comming in the flesh, our Sauiour Christ made knowne the will of God to the Patriarks & Prophets, either immediatly, 2. Pet. 1. 21. 2. Sam. 23. 2. Gen. 3. 9. 10. 11. or by the ministerie of Angels, Gen. 31. 11. Iudg. 6 12. 2. Kings 1. 3. & by the Patriarks and Prophets, he informed the Church of the

old Teſtament in all points neceſſarie to ſaluation, 2 pet. 2. 5. 1 pet. 3. 19., Iude 14. Luk. 1, 70, Eph. 2. 20. 1 pet. 1. 11. In fulneſſe of time taking vpon him our nature, being after a moſt excellent manner ſanctified by the Spirit, Luke 3. 5. Dan. 9. 24. furniſhed with all gifts neceſſary, Matthew 3, 16, 17. Iohn 3, 34. pſal. 45, 8. Eſa. 11. 2. Ioh. 1. 18 and 3. 32. and called of the Father to this office, Luke 3. 21, 22 Matth. 3, 16, 17, Matth. 17, 5. hee did in his own perſon preach vnto the Iewes, about the ſpace of three yeres and a halfe, Acts 1. 1, Luke 21, 37. Heb. 1. 1. Dan. 9, 27, not altogether paſſing by the Samaritans and Canaanites, Iohn. 4. 40. Matth. 15. 22. With admirable wiſedome, Mar. 6. 2. Matth. 21, 23. 27, and 22, 46. ardent zeale, Iohn 2, 14, 17, Iohn 4, 34. excellent grace, Pſalm. 45, 2, 3, Matth. 7, 29. Luk. 4, 22, and 11, 27, ſingular meekeneſſe, Matthew 11. 29, and authority vnuſuall, Matth. 7. 29. Matth. 5. 21. 22, not reſpecting any mans perſon, Matth. 21, 42. 43. Marke. 12, 14, hee interpreted the Law, Matth. 5, 21, 22. &c. and 19. 4. 5. reproued the corruptions of the Scribes and Phariſees, Ioh. 2. 16. Mat. 23, 13. foretold

ſome

ſome things that were to come, Matth. 10. 21. Luk. 19. 43, 44. Matth. 24. 3, &c. and taught the Gospel, or the last will of God, concerning the saluation of man, Esay 61, 1, 2, Luke 4, 18. illustrating his doctrine for the most part by parables and similitudes, as the people were able to beare it. Matth. 13. 3. Mar. 4. 33. and confirming that which he taught, by the Scriptures of the old Testament, Iohn 5, 46, Matth. 22, 32, Luke. 24, 26. 27. 44, 45. and holinesse of life exactly answering to his doctrine, with diuers signes of all kinds Ioh. 3. 2. and 5. 36, Ioh. 6, 61, 62. and 2, 25, Matthew 9, 4 Iohn. 9. 6. and 11, 43. 45, and that most cruell and bitter death, which for the truth of God hee did voluntarily vndergoe, 1 Tim. 6. 13. After his Ascention our Sauiour taught his Church by his Apostles and Ministers, Eph. 4, 11, 12, Acts 10. 41. 42. The Apostles being fully and perfectly instructed by Christ himselfe, in those things which concerne the Kingdome of God, Act. 1. 3. Iohn 15, 15, and 17. 8, and extraordinarily furnished with gifts, and infallibly assisted by the Spirit; Acts 2, 3, 4, Ioh. 14, 26, and 16. 13. were sent forth to

preach the whole counsell of God, so farre as concernes man, and the meanes of his saluation, Act. 20. 27. Matth. 28, 20. 1. Cor. 2. 9. 10. 11. 1. Ioh. 1. 3. Rom. 1, 16. vnto all nations, Matth. 28. 18. 19. Mar. 16. 15. Their doctrine they confirmed both by the Prophets of the old Testament, Act, 26. 22. and 28. 23. 2. Pet. 1. 18. 19. and by diuers signes and wonders which God wrought by them, Heb. 2. 3. 4. Mar. 16. 20. In the dayes also, and since the death of the Apostles, our Sauiour doth execute his prophetical office by his ordinary Ministers, whom hee hath commanded vs to heare, so long as they preach according to the Scriptures Ephes. 4. 11. 12. Luk. 10. 15. So that Christ is the Author of the Doctrine which hee taught, Ministers are the Instruments of Christ, to teach not their owne, but his Doctrine, 2. Cor. 5. 20. Iob. 33: 23. The fruite of this office is the restoring of knowledge decayed in the first fall of man, and the manifestation of diuine mysteries vnknowne to the world, Rom. 16. 25. 26. Eph. 3. 9. Col. 1. 26. 27.

Q. Why was Christ a 18 Priest?

A

An. To [f] purchase for vs righteousnesse and life eternall, [f] Heb. 5, 9.

Expos. 18. Christ is our high Priest, not after the order of *Aaron*, but after the order of Melchisedec, psalm. 110, 4, *Aaron* was of the tribe of Leui, Heb. 7, 4, his stocke and linage was knowne, Exod. 6. 16. 18, 20. he was compassed with infirmities, mortall, a sinner, and had need to offer for himselfe, and for his owne sinnes, Heb. 7, 28, and 5, 2, 3, 4, and 9, 7, but Christ was of the tribe of Iudah, Heb. 7, 14, without Father touching his humanity, without Mother touching his Deitie, Heb. 7, 3, immortall and continuing for euer, holy, harmelesse, vndefiled, who had no neede to offer for himselfe, but offered himselfe for the people only, Hebr. 7, 25, 26, 27. Materiall oyle was powred vpon *Aaron* at his consecration; Leuit. 8, 12, but Christ was anointed with the holy Ghost, Acts 10, 31, *Aaron* was instituted without an oath, but Christ with an oath. Heb. 7, 10, 21, 28, psal, 110, 4. The priesthood of *Aaron* was typicall, Heb. 10. 2, 3, not auaileable to take away sinne, Heb. 9. 14, 15, but the Priesthood of Christ is true and reall, contai-

ning the very Image and body of things themselues perfect to abolish sinne, and to obtaine eternall Redemption, Heb. 10. 1, 5. 11, Hebr. 9, 12, 14. The Leuiticall priest-hood was to be abrogated, Heb. 8. 13, but Christs Priesthood is to continue for euer; Heb. 7. 24. *Aaron* died and had successors, Heb. 7. 23. but Christ succeeded none; hath no successours, but is our onely and vnchangeable high Priest for euer, Heb. 7. 3. *Aaron* and his successours offered the bodies and bloud of beasts. Heb. 9. 12. 14. but Christ himselfe is both the Priest and sacrifice, Eph. 5. 25. Heb. 9, 26. and 10, 10. They offered oftentimes one manner of sacrifice, but Christ hath offered himselfe once for all Heb, 7. 27. and 9. 25. 26. and 10, 12, 14. 1 Pet. 3. 18. *Aaron* and his successours entred into the Tabernacle made with hands, Heb. 8. 5. and 9, 6. but Christ is entred into the very heauens, Heb. 9. 11. 24, and 4. 14. *Aaron* and his successors were Priests onely, but Christ is both King and Priest, Heb. 7. 1, 2. *Aaron* and his successours were but Ministers, but Christ is the author of saluation, Hebr. 5. 9. All which doe shew the absoluteneſſe,

perfection

perfection, and excellencie of Chriſt his Prieſthood.

Q. What are the functions of his Prieſtly office.

An. Offering 19 vp & himſelfe a ſacrifice once for all, and 20 making requeſt for vs, & Heb. 5. 1. and 9,26. and 7.25.

Expoſ. 19. Chriſt through the eternall Spirit, Heb. 9. 14. offered vp his ſoule and body, as a ſweete ſmelling ſacrifice to the Father, Eph. 5. 2, once for all, Heb. 10. 12. whereby hee was conſecrated, & did enter into Heauen, preſenting himſelfe before the Father for vs, Heb. 9. 24. & 10. 20

20 Chriſts intereeſſion is his moſt gracious will, feruently and vnmoueably deſiring, that all his members for the perpetuall vertue of his ſacrifice, may be accepted of the Father, Rom. 8. 34. This is both vniuerſall and particular, heauenly and glorious, euer effectuall, no way reciprocall, and tendered onely for the vertue of his ſacrifice.

Q. Why was Chriſt a 20 *King?*

To 21 bridle h and ſubdue all his enemies, but i to 22 gather and k gouerne 23 his elect and choſen h Pſalm. 110. 1. Col. 3. 15. 1 Cor. 15. 28. i Ioh. 10. 16.

Hag. 2, 7, [k] Ezek. 34, 23, 24.

Expoſ. 20. The Kingly office of Chriſt is his ſpirituall, eternall, and abſolute dominion, Luk. 17, 20, Ioh. 18, 36, Dan. 2, 44, and 7, 14, Heb. 1, 8, Reu. 3, 7, whereby being appointed by the Father, pſal. 2, 6, 7, and 45, 7, pſal. 110, 2, Matth. 11, 27, Act. 2, 33, Lord of all things in heauen and earth, Heb. 2, 7, 8, and peculiarly King and Head of his Church, Eph. 1, 21, 22, he doth confound and deſtroy all his enemies, but doth gather and gouerne his elect, Hoſ. 1, 7, Eſa. 33, 22, by his word and ſpirit, for their ſaluation and the glory of God, Eſa. 32, 15, and 59, 21, 1 Theſ. 1, 5.

21. The enemies of Chriſt, are Sathan and all his angels, with all their workes, to wit, ſinne and death, Gen. 3, 15, Eph. 2, 2, 2 Cor. 4, 4, 2 Cor. 6, 15, to which we muſt adde all wicked men, who bee the inſtruments of Sathan, Iohn 8, 44, 1 Ioh. 3, 8, amongſt whom the Antichriſt of Rome is chiefe, 2 theſſ. 2, 3. Theſe enemies Chriſt hath already ouercome in his owne perſon, Eph. 4, 8, Col. 2, 14, Iohn 12, 31, hee doth daily bridle and repreſſe by his wiſedome, power, word, and ſpirit

rit, Luk.10.11.9. Luk.2.34. Reu.12.5: and 2.27.2 Cor.10.4.5.and he will perfectly ſubdue at the day of iudgement. 1. Cor.15.25. adiudging the diuell and all his partakers to eternall condemnation, Mat.25.46. and vtterly aboliſhing ſinne and death,1.Cor.15.26.Further it is to be noted, that Chriſt as a Mediator in the execution of his Kingly office doth outwardly call ſome wicked and vngodly men,Mat.22.1,14,and 20.16, preſcribe a law how they ought to walke. Iam.4. 12,beſtow many good things vpon them both ſpirituall and temporal,though not ſuch as accompany ſaluation,Heb.6.4,5, Mat.13.19,20,21,Luk.8.13.14.Iob.22 18.and inflict diuers puniſhments vpon them, in this life and the life to come,for their ſinne and diſobedience, Matth 13. 13, and 25.28, Eſa.6.10. 2. Theſſ.2.10. 11.Luk.16.23.

22.Chriſt doth not onely by his word call his elect to faith, repentance, and the participation of the Couenant of grace,Mark.1.14,15, Matth.11.28.but hee doth alſo effectually mooue them by his Spirit to repent and beleeue,Pſa.110 3,2.Theſſ.2.13.14.Eph.3.16.17.

23. The functions of Chriſts Kingly office

office appearing to the gouernment of his elect, are: first the prescription of lawes, according to which his subiects ought to beleeue and liue; which stands not onely in appointing the faithfull by the Ministerie of his word to liue godly, iustly, and soberly; but also in writing his Law in their hearts by his holy Spirit and inabling them by the same Spirit to doe in some measure what hee requireth, Tit. 2. 11, 12. Ier. 31. 33. Ezech. 36. 27. Ioh. 1. 16: (2) The communication and bestowing of all good things vpon them appertayning to this or a better life, so farre as hee knowes it needfull or profitable: vnder which wee are to comprehend the remouing of things hurtfull, and the defending of his subiects against them, Ps. 68. 18. Iam. 1. 16. 17. Psal. 23. 1. 2. 3. 1. Cor. 12. 8. 9. 10. 11. Eph. 1. 7: Act. 26. 18. Matth. 9. 6. Gal. 4. 4, 5. Rom. 8. 15. 16 2. Cor. 12. 9. Phil. 4 19. Luke 22. 32. Ioh. 17. 11. 12. 22. 23. 1. Ioh. 4. 4. Gen. 9. 26. 27. Psal. 81. 13, 14. Act. 4. 16. and 5, 13, Psal. 34, 9, 10. Tit. 1, 15, Rom. 14, 14, 15, Esa. 27. 7. Ier. 46. 28. 3. The receiuing of his elect vnto himselfe, and the giuing of eternall life vnto them, hauing

ging pronounced ſentence on their ſide, Matth. 25.46.

Q. What bene fit doe wee receiue by the death and reſurrection of Chriſt.

A. We are redeemed from the [24] guilt, [l] punithment, [25] and power [m] of ſin, and ſhall be raiſed vp at the laſt day, [l] Col. 1. 14. [m] Luke. 1.74. Tit. 2. 14. 1, Cor. 15. 13.

Expoſ. 24. Chriſt hath paid our debts, and anſwered whatſoeuer the Law did require at our hands, 1 Pet. 2, 21, 24, and layd downe his life according to the will of his Father. Ioh. 10. 15. ſo that the law hath nothing againſt vs, Col. 2. 14. Chriſts death muſt needs bee acceptable, Ephe. 5. 2, and conſequently wee are not bound ouer to puniſhment.

25. Puniſhment is inflicted becauſe of ſinne, Iob 4. 8. Prouerb. 22, 8, and 28. 18. Hoſ. 10. 13. and 14. 1. being freed from ſinne, wee are not lyable to iudgement, 2 Sam. 12, 13. Ier. 4, 14, Ezech. 18 32. It ſtands not with the iuſtice of God, being once fully ſatisfied, to require a ſecond payment at our hand, Gen. 18. 25. Matth. 3. 17. neither will it ſtand with his glorious mercy, the honour of Chriſt

who

who is a perfect Redeemer, Tit 2, 14, the price of his bloud, 1 Cor. 6, 21. nor with our faith in praying for full pardon of all our debts, Matth. 6. 12. or our peace with God, Rom. 5. 1. nor yet with right reason, that the guilt of sinne should bee remooued, and yet punishment for sinne inflicted.

Q. *How are we redeemed from the guilt and punishment of sinne?*

An. God the Father accepting the death of Christ, as a full [n] ransome and satisfaction to his iustice, doth freely discharge and acquite vs from all our sins. [n] Rom. 3. 24. 25, Col. 1, 14, Eph. 1. 7.

Q. *How are wee redeemed from the power and tyranny of sinne?*

A. Christ by [26] his [o] death killeth sin in vs, and by his [27] resurrection doth quicken vs to newnes of life, [o] Ro. 6. 3. 4.

Expos. 26. Christ by his death did conquer sinne; and the old man in vs, is truely said to be crucified, dead, and buried in and with the body of Christ, wee being ingrafted into the similitude of his death, Col. 2, 12, 20.

27. Hauing communion with Christ in his life, wee are raised vp to a spirituall life,

life, Rom. 8, 11, and haue our conuersation in heauen, Phil. 3, 20. But this life is only begun here, and groweth by degrees, being perfected in heauen.

Q. What are the benefits of Christs ascention?

A. The leading [p] of captiuity captiue, the giuing of gifts vnto men, the powring [q] his spirit vpon his people, and preparing [r] a place for them [p] Eph. 4, 8, 11, [q] Acts 2, 16, 17, [r] Ioh. 14, 3.

Q. What are the benefits of his intercession?

A. The persons of the faithfull doe alwaies remaine iust, and their workes [s] acceptable in the sight of God; hereby also they are defended against the accusation of all their enemies, [s] 1 Peter. 2. 5, Gen. 4, 4, Exod. 28, 38.

Q. How will the knowledge of these things work in the heart of him whom God saues?

A. It brings him to a serious [t] consideration of his owne estate, to [u] grieue for sinne, and the feare of Gods displeasure, whereby [w] the heart is [x] broken and humbled. [t] Ier. 8. 6. 7. Luke 15. 17. [u] Acts 2. 37. [w] Acts 9, 6.

Expos.

Expos. 28. The heart is broken and humbled, when it is cast downe with the sight of sinne, Psalm. 51,17, bruised with the weight of Gods wrath, and melted away for feare, Psalm. 119. 120. 1 Kings 22, 19, knowing that God hath aduantage against him, and that he is worthy to be condemned.

Q. What else will this knowledge work?

A. It will bring [x] a man [29] to confesse his sinne, highly to [y] prize Christ, and hunger [30] after [z] him, vntill he obtaine his desire, [x] Luk. 15, 18. [y] Matth. 13. 44, [z] Esa. 55. 1 Ioh. 7. 37.

Expos. 29. Hee will acknowledge his sinnes to God as particularly as hee can, 1 Tim. 1. 13. and with sighes and groanes for pardon and forgiuenesse, Romans 8, 26.

30. Hunger after Christ must be feruent, as a thirsty man longeth for drinke, and continuall, neuer giuing ouer till the desire be obtained. With this desire there is alwayes ioyned an high prizing of Christ, and an aduised willingnesse to forgoe all things for Christs sake, Phil. 1. 22. 23. with 3. 7. 8.

Q. How are we made partakers of Christ

with

with all his benefits?

A. By [1] faith [a] alone, [a] Ioh. 3. 16. and 1. 12, Act. 13. 39.

Expoſ. 1. By faith alone we are ingrafted into Chriſt, Rom. 11, 20, receiue him, Iohn 6. 56. haue communion with him, Reu. 3. 20. and ſo are made partakers of all his benefits, Ioh. 3. 36. alſo faith is the condition of the couenant of grace, Acts 16, 31, Iohn 3. 18, Mar. 16, 16, Ioh. 20, 31, Rom. 4, 3, 5.

Q. What is faith?

An. A [a] reſting [b] vpon Chriſt alone for ſaluation. [b] Pſal. 2, 12. Act. 16. 31.

Expoſ. 2. Bare aſſenting to the truth of Gods promiſes, vpon the credit of the reuealer, is not true and iuſtifying faith, Matth. 21. 32, Iohn. 2. 23. Luke 24. 25. Luk. 8. 13, but when the poore ſoule doth caſt it ſelfe vpon the free promiſe of God made in Ieſus Chriſt, for pardon of ſinne, it doth truly beleeue, Acts 9. 42, Ioh. 14. 1 Iohn 5, 24, with Rom. 4. 5. Eſa. 28. 16. with Rom. 9. 33. Acts 18. 8. with Rom. 10, 10, 11. This faith is certaine, Mat. 16, 18, though mixed with many doubtings, Luk. 1. 18. and 17. 5. Mar. 9. 24, and continuall, Luke 22, 31 32. though often ſhaken,

shaken, Luke 24, 21. A full perswasion seemes rather an effect of a strong faith, Rom. 4, 21, then the nature of true faith. Ioy is a fruit of faith, 1 Pet. 1, 8, Acts 8. 6, 7, 8, Rom. 5. 4. but not an inseparable companion thereof; a man may haue true faith, and feele little or no comfort; psalm. 22. 1, and 31, 10, and 77. 2.

Q. *What is the ground of faith?*

An. The free 3 promises of [c] GOD made in Christ, concerning the forgiuenesse of sins, and eternall righteousnesse, [c] Rom. 4. 18, Heb. 11. 1.

Expos. 3. Temporall blessings, Eccl. 9, 1, 2, ciuill vertues, Luke 18, 12, 13, 14, a generall notice that Christ will saue the elect, Matth. 13, 20, 21. sense, reason, experience, feeling, psalme 10, 1, and 51, 12, are not the grounds of faith; but only the promises, which GOD of his grace hath made vnto vs in Christ, which ought to bee receiued, because God that cannot lie hath spoken them, Tit. 1, 2, 2. Tim. 2. 13.

Q. *How is faith wrought in vs?*

An. Inwardly by [d] the 4 spirit as the Authour, outwardly by the [e] preaching of the Word, and 5 Catechising, as the instru-

inſtrument thereof. d Act. 16.14. e Rom. 10.14. Heb. 5.11.12. and 6,1,2.

Expoſ. 4 Faith is the gift of God, Phil. 1, 29. and a grace ſupernaturall: a man of himſelfe can no more beleeue, then a corrupt fountaine can ſend forth ſweete waters. 1 Cor. 2, 14.

5. By Catechiſing vnderſtand a pure, plaine, briefe, and orderly inſtruction of the people in the chiefe grounds of Chriſtian religion, 1 Cor. 2.4. 1 Cor. 3.1. 1, pet. 3, 15, Heb. 6, 1, 2, Rom. 6.17. ſo that the people may clearely and manifeſtly ſee the way vnto ſaluation, and may know how to make vſe both of the Lawe, and of the Goſpell, for their humiliation and comfort, vnderſtanding how one thing dependeth vpon another, goeth before, or followeth after.

Hereby Chriſtians are inabled to referre that which they read to ſome head, readily to apply what they heare to fit purpoſe, try it, and haue it in readines, in the time of neede. In a word to profit by the publique miniſterie, Heb. 5.11.12: and to know how to goe forward in godlines, in an holy methode. To ſay

nothing, that Catechisme is profitable to informe the iudgement, reforme the affection, and quicken both, to the duties of a Godly life.

Q. How doth the Word worke faith in vs?

An. By shewing vs [f] our miserie, and the true [g] meanes of our recouerie, encouraging vs [h] being 6 humbled, to receiue the promises of the Gospel. [f] Rom. 7,7, gal. 3,22, [g] gal. 4,4,5, [h] Matth. 11,28, E. 61,1,2,3, Reu. 22.17.

Expos. 6. The word commandeth the humbled to beleeue, promiseth them comfort, Matth. 9,13, Luke 15,32, setteth forth the necessity, and excellency of faith Ioh. 3,18,36, the danger of vnbelieſe, Mar. 16.15, Ioh. 12.48. Act. 13.46, the tender mercies and compassions of the Lord, Psalm. 103,8,12, and how hee inuiteth, perswadeth, and intreateth him to beleeue, 2 Cor. 5,20.

Q. How doth the Spirit worke by the word?

An. It doth teach vs wisdome [i] to apply things generally spoken particularly to our selues, secretly vpholdeth [k] against despaire, stirreth vp in vs good desires

desires, doth [m] soften the heart, & draw [n] vs to call vpon Christ for saluation, before we [o] haue the feeling of comfort, [i] Ezek. 36. 27. 31, [k] psal. 51. 12, [l] ph. 2, 13, [m] Ezek. 11, 19, and 36, 26, [n] Ioh. 6, 44, [o] Matth. 11, 28, 29.

Q. By what meanes is faith increased?

An. By [7] hearing [q] the same word preached or Catechised, and likewise by earnest [8] prayer, [p] 1 pet. 2, 2, [q] Luke 17, 5.

Expos. 7. Hearing the word preached, is ordained of God as a meanes to increase knowledge, Matth. 15, 10, pro. 1, 5, and 8, 33. psal. 73, 16, 17, 1 Cor. 1, 21, and 14, 24. 25, to rectifie the iudgement, to giue counsell in doubtfull cases, psal. 119, 24, psal. 73, 16, 17, to perfect the faith of the weake, Rom. 10, 8, 1 Thess. 3, 10, to make stable the strong, Act. 20, 32, Rom. 1, 11, 12, to comfort them that are in heauinesse. 1 Thessa. 2. 11, and 3, 2, and 5, 14, to raise them that are fallen, 2 Sam. 12, 12, 13, gal. 6, 1, to call backe them that wander. Es. 30, 21, to stirre vp the graces of Gods Spirit, Cant. 4, 16, 2 Pet. 1, 13, to refresh the soules of the Saints with sweete and heauenly conso-

lations, Cant. 1, 1, Psal. 119, 162. Col. 2, 2, and to build both weake and strong vnto perfect holines. Eph. 4, 11, 1 Pet. 5, 2, 1 Tim. 4, 16, Iam. 1, 21.

8. As liberty to pray is a sweete priuiledge, Eph. 2, 18, becaule thereby wee doe, and may continually commune with the Lord after a familiar manner, 2 Sam. 7, 18, Pſ. 5, 12, 3, & lay open our griefes into his boſome, 1 Sam. 1. 15. Pſal. 130, 1, 2, and 61. 1, 2, we doe teſtifie our dutifull affection to him, Luke 15, 18, and become helpers to others. Rom. 15. 30, Ph. 1, 19, 2 Theſ. 3, 1, Col. 4, 12. ſo it doth adde ſtrength to faith, Luke 17. 5, for it giues life to the graces of God that are in vs: by it we obtaine at the hand of God what good wee ſtand in neede of, Matth. 7. 7, Iſai. 65, 24, wee grow better acquainted with God, Gen. 18. 23. 27. Iam. 4. 8, wee fight manfully againſt corruption, Eph. 6. 18. and learne to direct our ſelues in a godly life: By it croſſes are preuented, remoued, or ſanctified Pſ. 3, 4, Eſ. 37, 1, 6, all things are ſanctified 1 Tim. 4. 5. and wee kept that we fall not into temptation; Matth. 26, 41, yea often wee obtaine much more good theen wee deſire

deſire or reſpect, 1 Kin. 3.13. Eph. 3.20. So that prayer is a key to open the doore of Gods treaſure-houſe, Matth. 7.7. a preſent remedie to an oppreſſed minde, pſal. 6.1.8. and 31.21.22. a preſeruer of the godly minde, 2 Theſſ. 3.5. a giuer of ſtrength to the weake, epheſ. 3.14.16. and an eſpeciall meanes to make a man fit to liue in euery eſtate, Col. 1.9.10.

Q. How muſt wee heare that wee may get profit

An. 9 With reuerence, [s] meekenes 10, ioy 11, [a] longing 12 deſire [v] to learne, and [w] giuing 13 credit to the truth. [r] Eſ. 66. 2, [s] Iam. 1.21. [t] Matth. 13,44. [u] 1 pet. 2.2. [w] Heb. 4.1,2.

Expoſ. 9. Reuerence is an affection of the heart, ariſing from an apprehenſion of Gods Maieſtie, and our owne vileneſſe whereby wee are prepared to heare the word with humilitie, feare and attention, Act. 10.33. 1 Theſſ. 2.13. Ioh. 12.48. and 11.28. Heb. 11.28. Iob. 42.5.6. pſal. 62.11. Act. 16.14.

10. Meekeneſſe is an affection, whereby wee are contented to beare the rebukes of the Law, and to haue the duties of the word to bee preſſed vpon vs. 1 Sam. 3.17. 2 King. 20.19. pſal. 25.9.12.

Heb. 13. 22.

11. Ioy is a delight of the soule for some good thing that is present, Act. 8, 8, Exod. 6, 9.

12. A longing desire to learne, is an eager appetite to bee further acquainted with the knowledge of the truth, that wee may reape fruite, and benefit by the same, Pro. 27, 7, Pro. 2, 3, 4, 9, Psal. 119, 34, 35, 40.

13. To giue credit to the truth, is to beleeue the whole truth and euery part of it, as true and certaine, both to others and to our selues, so as wee expect the benefit promised therein, and the effecting and making good of whatsoeuer is there spoken, 2 Chron. 20, 20, Esa. 7. 9.

Q. How else?

A. We must x meditate 14 of that we heare, apply it to our selues, conferre of it with 16 others, and with z diligence 17 set about the practise of what is required. x Psal. 1, 2, and 119, 1, 4, 15, y Ioh. 4. 53. z Esa. 2, 3, Luke 2, 15.

Expos. 14. Meditation is the very life of reading and hearing 1 Tim. 4. 15, and it is a separation of our selues purposely from other matters, that we may seriously

ly thinke of what hath beene taught, Gen. 24,63, that it may be ſetled in the minde, and worke vpon the affections, Ier. 8,6 for which end we muſt ioyne examination and prayer. Luke 18,1.

15. To apply the word to our ſelues, is to lay it to our heart as concerning vs, 1 Cor. 11.28. 2 Cor. 13,5. that the commandements may guide vs, the threatnings may humble vs for ſinnes paſt, 2. Samuel 12,12,13, and 24,10. and affright vs from ſinne to come, the exhortations may incite vs to our duty with cheerefulneſſe, Eccl. 12. 11. and the promiſes may be for our ſupport and comfort, whether they bee in plaine ſpeeches, or myſticall prophecies Pſal. 119. 71,72,52, ver.

16. Wee muſt communicate to others what wee haue learned, and learne of others what we are ignorant of, doe not well vnderſtand, or haue forgotten; and by admonition, exhortation, and comfort helpe to ſtrengthen and edifie one another, Heb. 3.13. Iob. 16.4.5. Rom. 1,11,12, Leu. 19,17. Prouerbes 27,6,1, Theſſ. 5,11,14, Iud. verſe 20.

17. Inwardly wee muſt heartily deſire and ſtriue, and outwardly wee muſt bee

careful without delaies to take all opportunities of doing the good that God requireth, 2 Cron. 17, 6, and 19, 3, and 27, 6, Luke. 8. 15. being humbled for negligence and sinne past, watching and fighting against corruption for the time to come. 1 Cor. 9, 26, 27. cherishing one another with befitting comforts, Esay 40. 1.

Q. What is prayer.

An. It is a calling upon God in the name of Christ with the a heart, & sometimes with the a voyce, according to b his will for our selues and others a Exod. 14. 15. 1 Sam. 1. 12, 15, b 1 Ioh. 5. 14.

Expos. 1. The Commandements, psal. 105. 4, and 81, 10. Esa. 55. 6. 1 Thess. 5. 17, Rom. 12. 12. promises, Mar. 7. 7. and 21, 28, Mar. 11. 24. psa. 91. 15. Es. 65. 24. Ier. 29. 12. Esa, 49. 17. Ioh. 16. 23. threatnings of the Lord, Zeph. 3, 12, Exec. 22. 30. 31. Dan. 9. 13. 14, Matth. 26. 41. the examples of Christ himselfe, and all his Apostles Luk. 3, 21, and 9. 18, 29, Act. 1. 14. 24. and 2, 42, and 4. 24. and 9, 11, 14. 2 Tim. 2. 19, 22, our owne necessities, Iud. 3, 9, 15, and 4, 3, Esa. 26. 16. psal, 18. 6. phil. 4. 6. and successe of prayer, ps. 120. 1.

psalme

pſalme 3.4. pſal. 32. 5. 6. are ſufficient motiues and reaſons to induce vs to the practiſe of this dutie.

2. It is lawfull to vſe the voyce in praier to quicken our dulneſſe, to inflame our deuotion, preuent rouings, and to edifie our brethren, Zeph. 3. 9. pſal. 88. 1.

Q. To whom muſt we praye?

An. To God alone in the name of Chriſt. c Ioh. 16. 23. Col. 3. 17.

Expoſ. 3. God onely is euery where preſent, Ier. 23. 23. 24. knoweth all hearts, 1 Kin. 8. 39. Ier. 17. 9. pſalme. 94. 9. 10. heareth all prayers, Neh. 1. 6. Pſal. 65. 2. pſal. 66. 19 20. is moſt able to helpe, pſ. 57. 2. Eph. 3. 20. prayer is a diuine worſhip, pſalme. 50. 15. and 44. 20. 21. a ſpirituall ſacrifice. Mal. 1. 11. pſal. 141. 2. Reu. 8. 4. and 5. 8. Exod. 22. 20. and in God only we ought to beleeue, Ioh. 14. 1. therefore hee onely is to bee called vpon, Rom. 10, 13. 14. as the very Heathen ſaw by the light of nature. Ionah. 1. 5.

4. To pray in the name of Chriſt, is not rudely and cuſtomarily to ſay theſe words, Through Ieſus Chriſt our Lord, &c. but in the confidence of the merits

and

and intercession of Christ, to call on our heauenly Father, Dan. 9, 17. Since the fall of man, none are called to come to God or haue promise to speede, but in the name of a Mediator, Ioh. 14, 6, Heb. 4. 16. 1 Tim. 2, 5, 1 Iohn 2, 1, Rom. 8, 33, Heb. 7, 25, in Christ alone wee haue accesse to the throne of grace, Eph. 2. 18, and 3. 12. Angels or Saints departed doe not present our prayers before God: for Christ onely is our Mediator and high Priest, who getteth our prayers acceptance before God, Heb. 1, 3, and 4, 14, Reuel 8. 3, and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture al one, Dan. 10, 12, Act. 10, 4, 13.

Q. Ought wee not in prayer to make particular confession of our sinnes?

An. Yea so farre as we [d] can come to the knowledge of them, and this we must doe [e] with griefe, hatred, and [f] shame, freely [g] accusing and condemning our selues before God, with a broken and contrite hearts. [d] 1 Sam. 12. 19. Ps. 19. 13. [e] Neh. 8, 9, [f] Neh. 9. 33. [g] Zach. 12. 10.

Expos. 4. Sorrow for sinne must bee hearty and continuall, and as much as may

may be particular, Pſal. 102. 4, eſpecially for the ſinnes which haue made great breaches in the ſoule, Pſal. 51, 1, 2, 4, yea, ſinne ſhould be our chiefe ſorrow.

5. The ſoule ſhould abhorre ſinne, eſpecially for the loathſomneſſe of it, Pſa. 97, 10, Pſa. 119, 163, Iob. 42, 6, Amos 5. 15. darkening Gods glory, Gen. 39. 9, breaking his Law, ſoiling all it toucheth, 2 Cor. 1. 7, Iam. 1, 21, Hag. 2. 12. 13.

6. God is infinite in Maieſtie, Pſal. 86. 10, and of pure eyes, Hab. 1, 13, a man therefore ſhould bluſh at the remembrance and confeſſion of ſinnes before God, Eſra. 9, 6, and Dan. 9, 7, ſeeing his face would bee couered with ſhame, if a man ſhould know them.

Q. What are the parts of prayer?

An. Petition and thankſgiuing.

Q. What is Petition?

An. It is a Prayer, wherin we deſire the preuenting[h] or remouing of things hurtfull, and the obtaining of things needful, either for this life, or that which is to come, [h] Eſay 37, 20, Mat. 9, 13. [i] Pſalme. 6, 1, 2, 3, 4.

Q. How may we make our requeſts that we may be heard?

An. With [k] vnderstanding [6] [l] feeling [7] of our wans [m] [8], feruency, [n], reuerence, [o] hope to [10] speede, and [p] loue [11], [k] 1 Cor. 14. 15. [l] Mat. 11. 28. [m] Iam. 5. 17. [n] Eccl. 5. 2. [o] 1 Tim. 2 8. [p] Mat. 6. 14. Mar. 11. 25.

Expos. 6, Blinde deuotion is not pleasing to God, prou. 19. 2. Act. 17. 22. 23. 24 Ioh. 3. 22. who requireth to be serued with the minde, Mat. 22, 37. Luke 10. 27. We must therefore know the wil of God, appearing by his commandements, promises, threatnings, and the approued practises of the Saints; that we must desire and pray for, and onely so as wee know Gods words doth warrant vs. 1 Ioh. 5. 14 Our words, matter, and meaning in prayer, are meete to be vnderstood.

7. In prayer we should feele sinne as a burthen, Ier. 31. 18. Esay 63. 17. and be pinched with our want of grace, psal. 51. 10. 11. 12. Iam. 1. 5. which ariseth from a consideration of Gods iudgements due to sinne, Ezra. 9. 6. 7. and of the necessity of sauing grace, Luke 17. 5. 2. Cor. 12. 9.

8. As the things wee begge are more or lesse excellent, and of fit vse for vs, so wee must bee more or lesse eager to obtaine;

ſaine, Pſal. 51, 1, 2, 3, 9, and 80, 1, 2, 3, 4, which ariſeth from a conſideration of the neceſſity and excellency of what we deſire, Pſal. 79, 8, 9, and 86, 1, Pſal. 102. 13, 14, as alſo from a burning zeale of Gods glory, and heartie loue of our brethren, Eſa. 62, 1, Pſal. 122, 6, 7, 1. Oppoſite hereunto is hypocriſie and vaine babling, Mat 6, 5, 6, 7.

9. Conſidering Gods excellent Maieſty, we may not raſhly conceiue or vtter any thing before him, but with reuerence; Gen. 18, 27, 30, 32, which is an vnfained abaſement of the minde proceeding from a conſideration of Gods diuine Maieſtie, and our owne indignity Luke 15, 21, Gen. 32, 10, Eſr. 9. 6. Heb. 12. 28.

10. Hauing a promiſe from God that hee will grant our requeſts, Pſal. 34. 19. Eſ. 30, 19. and 58. 9, wee muſt beleeue his word, for he is true and faithfull, Heb. 11. 11. 2, Tim. 2, 23. If hope to ſpeede accompany not our prayers, they are vaine, Iam. 1. 6. but yet this hope is weake, feeble, and many times ſeemes to bee ouerwhelmed in the godly, Pſal. 13, 1, 2. and 31, 22, and 77. 7, 8, 9.

11.

An. With [k] vnderstanding [6] [l] feeling [7] of our wans [m] [8], feruency, [n] [9] reuerence, [o] hope to [10] speede, and [p] loue [11], [k] 1 Cor. 14. 15. [l] Mat. 11. 28. [m] Iam. 5. 17. [n] Eccl. 5. 2. [o] 1 Tim. 2 8. [p] Mat. 6. 14. Mar. 11. 25.

Expos. 6, Blinde deuotion is not pleasing to God, prou. 19. 2. Act. 17. 22. 23. 24. Ioh. 3. 22. who requireth to be serued with the minde, Mat. 22, 37. Luke 10. 27. We must therefore know the wil of God, appearing by his commandements, promises, threatnings, and the approued practises of the Saints; that we must desire and pray for, and onely so as wee know Gods words doth warrant vs. 1 Ioh. 5. 14 Our words, matter, and meaning in prayer, are meete to be vnderstood.

7. In prayer we should feele sinne as a burthen, Ier. 31. 18. Esay 63. 17. and be pinched with our want of grace, psal. 51. 10. 11. 12. Iam. 1. 5. which ariseth from a consideration of Gods iudgements due to sinne, Ezra. 9. 6. 7. and of the necessity of sauing grace, Luke 17. 5. 2. Cor. 12. 9.

8. As the things wee begge are more or lesse excellent, and of fit vse for vs, so wee must bee more or lesse eager to obtaine;

taine, Pſal. 51, 1, 2, 3, 9, and 80, 1, 2, 3, 4, which ariſeth from a conſideration of the neceſſity and excellency of what we deſire, Pſal. 79, 8, 9, and 86, 1, Pſal. 102. 13, 14, as alſo from a burning zeale of Gods glory, and heartie loue of our brethren, Eſa. 62, 1, Pſal. 122, 6, 7, 1. Oppoſite hereunto is hypocriſie and vaine babling, Mat 6, 5, 6, 7.

9. Conſidering Gods excellent Maieſty, we may not raſhly conceiue or vtter any thing before him, but with reuerence; Gen. 18, 27, 30. 32, which is an vnfained abaſement of the minde proceeding from a conſideration of Gods diuine Maieſtie, and our owne indignity Luke 15, 21, Gen. 32, 10, Eſr. 9. 6. Heb. 12. 28.

10. Hauing a promiſe from God that hee will grant our requeſts, Pſal. 34. 19. Eſ. 30, 19. and 58. 9, wee muſt beleeue his word, for he is true and faithfull, Heb. 11. 11. 2, Tim. 2, 23. If hope to ſpeede accompany not our prayers, they are vaine, Iam. 1. 6. but yet this hope is weake, feeble, and many times ſeemes to bee ouerwhelmed in the godly, Pſal. 13, 1, 2. and 31, 22, and 77. 7, 8, 9.

11.

11. By loue is meant, that wee must forgiue our enemies, and carry an hearty affection to the children of God. Eph. 4, 32, Col. 3, 12, 13.

Q. What is thanksgiuing?

An. It is a prayer wherein we render thankes to God for his generall goodnesse, and also particular fauours, 1 Sam. 2, 1, Psal. 136, 1, and psal. 103. 1, 2, 3, 4, 5.

Expos. 12, Motiues to this dutie there be many. It is an excellent, psal. 92. 1, ancient Iob. 38. 7. spirituall dutie, Heb. 13, 15, Col, 3, 16, 1 pet. 2, 5, to bee continued in Heauen when other duties cease, Reu. 19, 3, 4, 5, acceptable to God, 1 Thess. 5, 18, psal. 147, 1, comely for the Saints, psal. 33. 1, and 147, 1, practised by the Angels, Luke 2, 13, setting on worke all the graces of God in vs, ps. 103, 1, 2, 3, the end of Gods benefits, psalme 13, 6, & 118, 29, of our life, and all our seruices, Esa. 8, 19, and the ready way to obtaine what we stand in neede of, ps. 50, 23. The meanes of true thankefulnesse, are a due consideration of our owne vilenesse, and a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18, 1, Chro. 16.

16,16.17, Pſal. 103.1, 2, 3, &c. 1 Sam. 25. 32, gen. 24, 27, Luke 7.15, Rom. 7, 25, with a perſwaſion that God hath in loue beſtowed them vpon vs, Pſalme, 116. 12. 14.

Q. What things are required in Thankſgiuing?

A. Loue [t] to God and [v] ioy in his mercy, a [x] deſire to draw others to obey and glorifie God, and any endeauour to proceed in godlines our ſelues. [t] Pſal. 18,1, 2, [v] Pſal. 126,1,2, and 104,34, [x] Pſal. 34. 11. and 66,16, [y] Deut. 6,10,11,1,2, 1,3, 1 Sam. 12.14.

Q. What rule of direction is there, according to which wee ought to frame our prayer?

An. The generall Direction is the word of God, the more eſpeciall is the Lords prayer.

Expoſ. 1. The Lords prayer is ſo a direction, that it maybe lawfully, and laudably, vſed as a Prayer, Mat. 6. 9. &c. Luk. 11,2, &c. Num. 6,23,24. Pſal. 22,1, and 92,1. It is called the Lords prayer, becauſe the Lord Ieſus taught it to his Diſciples, Luke 11,12.

Q. How many things are to be conſidered

in

in the Lords prayer?

An. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. Which is the preface.

A. Our Father which art in heauen.

Q. What learne you out of this preface?

An. That God is our [a] 2 Father by grace [b] and adoption, through Iesus Christ, [c] glorious in Maiesty, [d] infinite in power, that both [e] can and [f] hath promised to helpe vs. [a] Esay 63.16. [b] Rom 8.15.16. Gal.4.4.5, [c] Psal.47.2. [d] Psal.115.3. [e] Eph.3.20. [f] Psal.50.15.

Expos. 2. There is no Christian so poore, weake, or vnworthy in his owne eyes, but hee is allowed to call God Father Ier.3.19.

Q. What are you to consider in the Lords Prayer it selfe?

An. Fiue Petitions, and a thanksgiuing.

Q. Which is the first petition?

An. Hallowed 3 be thy 4 Name.

Expos. 3. To hallow, is not here of vnholy or prophane to make holy, 1 Cor. 6.10.11. But to set apart to an holy vse, Exod. 20, 8, or rather to acknowledge, confesse, and professe holily the Name of

of God, Matth. 11. 19. Leuit. 10. 3. 1. Pet. 3. 15.

4. By Name, is meant God himſelfe, Pſal. 207. and 115, 1, his titles, Exod. 3, 14, 15, Pſal. 83. 18. properties, Exod. 34. 5 6. 7, ordinances, Pſal. 138. 2, and 1 Tim. 6. 1. and works, pſalm. 19, 1, iudgements pſal. 9, 16, Eſ. 30, 27, mercies, Eſay 48. 9; 10. 11. Ezek. 28. 26. or any thing whereby hee makes himſelfe knowne, Exodus 20. 7.

Q. What deſire you of God in this petition?

An, That Gods infinite excellencie may be magnified g by vs on earth, 5 in heart, 6 in word, and in 7 deed. g pſal. 40. 16. and 115. 1.

Expoſ. 5. By an inward and faithfull acknowledgement, with confidence, feare, loue, hope, humility, patience, ioy and deſire of his preſence in heauen. Eſay 8. 13. 1. pet. 3, 15, Rom. 4, 20, phi. 1. 20. 21. 22. 23.

6. By ſpeaking good of Gods name to others, pſal, 34, 3, Deut. 32. 3, pſal. 105. 1; 3, and 145, 21.

7. By walking in holineſſe and righteouſneſſe before God, Mat. 5, 16, Ioh. 15.

8, 1 Pet. 2, 32, patiently submitting our selues vnto his will, Iosh. 7, 19, constantly and vndantedly professing his truth, Psal. 119. 46. Ioh. 21. 19, and reforming our liues, if we haue gone astray, Ier. 13, 16. Mal. 2. 2.

Q. Which is the second petition?

An. Thy 8 kingdome 9 come.

Expos. 8. Sathan hath his kingdome on earth, 2. Cor. 4. 4. Luke 11. 18, all men by nature being his bondslaues, Eph. 2, 2, 2 Tim. 2. 26. liuing in ignorance, errour, impiety, and disobedience, Eph. 4. 18, and Christ hath his Kingdome, Col. 1. 13, to wit, his Church, which is the company of mankinde, 1 Pet. 2, 9, Eph. 5, 23, in heauen and earth, Ephes. 3. 15. Col. 1. 20. called from the world, Rom. 8, 30, vnto saluation through him, Act. 4. 12, in this world it is redeemed, called, sanctified, 1 Cor, 1. 30. after this life it is glorified, Mat. 25, 34. 2 Thess. 1. 10.

2. The gouernment which Christ exerciseth ouer all men, and all other creatures. Eph. 1. 21, 22, he b. 1, 6, 7, is not here meant; but the speciall gouernment, which hee exerciseth ouer his Church, Eph. 5. 23. in this life, and the life to

come.

come.

Q. What doe you deſire of God in this petition?

An. That 10 Chriſt would [h] conuert ſuch as be vnder the power of Sathan, [i] rule in the hearts of his choſen by his ſpirit here & [k] perfect their ſaluation in heauen hereafter, [h] Cant 8.3, Act. 7,60. Eph. 3,16.17, [k] Phil. 1,8,9.10.11,12.

Expoſ. 10. Particularly wee deſire that God would ſend forth his Word, Mat. 9,38. giue it free paſſage, Eph. 6.19. Rom. 15.30,31,32. powerfully accompany it by his ſpirit, Deut. 33.8. 10. 2 Cor. 10. 4. 5. to bring his choſen from the power of Sathan to God, Act. 26.18. vphold ſuch as be conuerted, Pſal. 51.12. Ioh. 17.15. ſtrengthen the weak, Cant. 1. 4. Luke 22.31.32. 2 corinth. 12.8,9. comfort the afflicted. Pſal. 51.12. cant. 1,1 recall the wandring. Pſal. 119.27. Luke 19, 10, and to make all grow in grace and knowledge, 2 Pet. 3, 18, Luk. 17. 5. and therefore that the ſame word may bee continued, Gal. 2. 5. the Sacraments and diſcipline purely adminiſtied, 1 Cor. 11,23, 24, &c. 1. Cor. 5,3, 4, 5, heb. 3, 2,3,4,5,6, hebr. 8, 5, good miniſters and

magistrates preserued, Deut, 33, 11. 2 Thess. 3, 1, 2, psal. 20, 1, prospered, ps. 122, 6. 7, 8, 1 Tim. 2, 2, and increased. Lu. 10, 2, Es. 49. 23, catechizing more vsed, 1 cor. 3, 2, schooles for piety erected, and maintained, 2 King. 6. 1. 2. &c. Esay 62. 7, finally, that Christ would come to iudgement, Reu. 22. 20.

Q. Which is the third petition?

An. Thy 11 will 12 be 13 done in earth, as it is in 14 heauen,

Expos. 11. Man by nature doth the will of the flesh, and Satan Ephes. 2, 3. Iohn. 8. 44. but hee ought to desire and doe, not his owne will, Rom. 8. 6. matth. 26. 39. but the will of God, Esa. 26, 8. psal. 119. 5. 106.

12, The word of God reuealed in the old & new Testament is the will of God.

13. To doe Gods will is to obey it: Exodus 24. 7.

14. In Heauen the Saints departed, and the Angels obey the Lord; hebr. 12, 23, psal. 103. 20, on earth men liuing are to bee obedient, Exodus 24. 3. 1 Sam. 15. 22.

Q. What desire you of God in this petition?

An. What l what soeuer God willeth in his word, might be obeyed m chearefully, n speedily, o faithfully, and constantly, by men on earth, as p Angels is doe in heauen, l Exod. 19.8. Rom. 12.2, m psal. 27. 8. and 4.8. n psa. 119. 32. 60. o Reu. 2. 10. p Esa. 6. 2.

Expos. 15. We particularly craue of God the knowledge of his will, psalme 119. 18. 33. 34. Col. 1, 9, 10, suppression of our owne vile wils, Rom. 7. 24, faith in Gods promises, Ro. 1, 9, 12, constancy & chearefulnesse in our sufferings, Col. 1, 9, 11, an inward desire, care, and delight, psalm. 119, 36, 143, 145, an endeauour, and ability to walke in holines, psa. 119, 112, 167, 168, phil. 4. 13, In this life perfectly we cannot doe the will of God, 2 Sam. 12. 9, and 13. 39, and 24, 10, 2, Chro. 35. 22, Luke 1, 6, 20, as the Angels doe: But wee must desire, striue after, and hope for perfection, Luke 13, 24, phil. 1, 6, obeying with sincerity, Gen. 5, 24, and 17, 1, mich. 6, 8, as the Angels doe, though not in the same degree, 1 cor. 1, 13, 9, 10.

Q. Which is the fourth petion?

An. 16 Giue us this 17 day 18 our 19 day

ly our bread.

Expos. 16. All both poore and rich must pray, Giue vs; because we haue nothing but Gods free gifts; 1 cor. 4, 7; Iam. 1, 17, haue title to nothing, but in Christ Iesus, heb. 1, 2, with Rom. 8, 32, can keepe nothing but by the Lords licence, Iob 1, 12, neither can any thing prosper with vs, but by his blessing, Deut. 8. 16. Pro. 10. 22. Psal. 127. 112. hag. 1. 6, Esa. 3.

17. Wee may prouide for the time to come in a lawfull manner, when God giues opportunitie, Eph. 4. 28, Gen. 41, 34 35, &c. and 50, 20, 2 cor. 12, 14, Acts. 11, 28. But yet wee must euer waite vpon Gods prouidence. 1 Pet. 5, 7, Psal. 55. 22, both when wee haue the meanes, Pro. 3, 5, 6, and when wee want them, Esa. 28, 16, casting off distrust, excessiue distracting, vnprofitable, and needlesse cares, Mat. 6, 25, &c. to the end.

18. Bread is said to bee Ours; when it is gotten by iust and lawfull meanes, Eph. 4, 28. in a good and honest calling, Gen. 3, 19. our persons being accepted of God in Iesus Christ, 1 cor. 3, 22, 23, for that which wee so possesse, is giuen

vs

s of God in loue and mercy.

19. By daily bread is meant bread for the ſupply of our preſent neceſſitie, or rather that which is fit for vs, or agreeable to our preſent condition, Pro. 30. 8. 9,

20. By bread is not meant the bread of life, which is Chriſt, Ioh. 6.48. but all outward things, Prou. 27.27. Ier. 11.19. Pro. 39. 14. for our neceſsity, and Chriſtian delight, Pſal. 104. 15. Iohn 12.3.

Q. What deſire you of God in this petition

An. That it God would beſtow on vs all things neceſſary for this life, as food, maintenance, &c.

Expoſ. 21. Here we pray for foode, and raiment, Gen. 28.20. ſleep, Pſ. 3, 5. and 4. 8. fitting delights, Pſ. 23. 5. Pro. 5. 18. 19. Gen. 21. 8. and. 29. 22. and for contentation with our eſtates. Heb. 13. 5. 1 Tim. 6.6. though they be meane, Phil. 4. 12. 1 Tim. 6. 8. reſting on gods prouidence, Prou. 16, 3. loue of iuſtice, Iob 29, 24. faithfulneſſe and painfulneſſe in our callings, 2 Theſſ. 3. 12. ioy and thankefulnes, Deut. 28. 47. and 8. 10. 11. and Gods bleſsing vpon them, Gen. 24. 12. Pſal. 67. 1. 6. 7. and the ſanctification of whatſoe-

uer wee enioy, 1 Tim. 4. 4. as also for peace, Psal. 122. 7, 8, protection by the Magistrate, 1 Tim. 2, 1, 2, seasonable weather, &c. 1 King. 8, 35, 36, Hosh. 2, 21. Deut. 28. 12. valiant souldiers. 2 Sam. 13. 8, 2, 10, 1, to. 39, learned and good Physitians, Col. 4. 14. and wee pray against couetеousnes Psal. 119. 36, distracting cares Mat. 6. 34. distrust. Psal. 78. 22, discontent with our estate, 1 Tim 6. 10. idlenesse, Mat. 20, 3. 6. oppression, in iustice, carelesnesse, vniust warre, or whatsoeuer doth vnlawfully hurt and impeach our outward prosperitie.

Q. *Which is the fift petition?*

An. And 22 forgiue vs our 23 trespasses as we 24 forgiue them 25 that trespasse against vs.

Expos. 22. To forgiue sinne is to couer it, put it away out of sight, and not to impute it, or call to a reckoning for it. Psal. 32. 1. 2.

23. Sinnes are called trespasses or debts Marke 18. 25. because we are bound to make satisfaction for them, by suffering the iust iudgement of God Luke. 11. 4. Gen. 2. 17. if the diuine iustice be not satisfied by another. Col. 1. 20.

24. Our

24. Our forgiuing others in not a cause why God forgiues vs, Matth. 18. 32. 33. Col. 3. 13, 1 Iohn 4, 10, 11, but a signe whereby wee are assured that God hath pardoned vs. Mat. 6, 14, 15, and 5, 22. 24. Mat. 7, 11.

25. The wrong that is done vnto vs (though not alwaies the damage, 2 Chr. 19, 6, 1 Tim, 5. 8, Eph. 29, Exod. 22, 1, 15. Act. 16, 37. comp.) wee ought to forgiue, Mar. 11, 25, but the sinne being the breach of the diuine law, God onely can pardon. Psal. 51. 1, 4.

Q. What desire you of God in this petition?

A That [16] God of his frée [a] mercie in Iesus Christ, would fully [b] pardon all our sins, as [c] we doe pardon the wrongs and iniuries we receiue from other.

[a] Esa. 43, 25, Psal. [b] 51, 2, [c] Luk. 11. 4.

Expos. 26. In this petition we acknowledge our selues to bee miserable sinners. Psal. 40. 12, Psa. 25, 11, Ezr. 9, 6, and that wee haue no power to satisfie for sinne, Psal. 49. 7, 8, Act. 2, 37, 38, Ezec. 16. 4, 5. and that God is patient, bearing with vs so long. Lam, 3, 22, psal. 145. 8, psal. 86, 5, 15. and 103, 8. and mercifull, not giuing leaue onely, Dan. 9, 18, 19, 2 Chro. 7. 14,

7. 14. but commanding also to pray for pardon, Hosh. 14. 1. 2. whereby he giues hope of forgiuenesse: and hence wee are drawne to flee to the throne of grace, Ps. 86. 15. 16. Ioel. 2. 12. 13. for the full forgiuenes both of guilt & punishment, Psal. 51. 1. 2. Euery day wee sinne, Eccl. 7 21. Iob 14. 4. and therefore euery day wee must pray for pardon, Psal, 55 17. and our faith is weake, Luke 24, 21, 22, 23, Rom. 14. 1. we must pray daily, that wee may haue greater assurance of our saluation. Luk. 17. 5. 2. Sam. 12. 13. with Psal. 51. 1. 2.

Q. Which is the sixt Petition?

A. And 27 leade vs not into temptation, but deliuer 28 vs from euill.

Expos. 27. Forgiuenesse of sinnes, and grieuous temptations are inseparable companions, Luke, 21, 22, 23, 24, 25, 26. Acts 9, 17, 23, 24. Temptation is any triall, whereby the heart is incited to sinne by Sathan, the world or the flesh. 1. Thes. 3, 5, Iam. 1. 14. Mat. 26. 41. God is said to tempt his seruants, to try and humble them, by offering occasions of sinne, sending afflictions, and deferring to helpe; Deut. 13, 3, Deut. 8. 2. Gen. 22. 1. Ps. 10. 1. But this in respect of God is euer good,

Matth.

Matt. 19.17, hab. 1. 13, Iam. 1, 13. Sathan, the world, and the fleſh are ſaid to tempt, by inciting alwaies vnto ſinne, Sathan by inward ſuggeſtions 1. chron. 21, 1 Iohn 13, 2, and outward obiects, 2 Sam. 11. 2. 3. Mat. 4. 3. 4, 8. The world by bad examples, Ier. 44. 17. or wicked perſwaſions; alluring or terrifying, Gen. 3. 6. and 36. 7. and Iob 2. 9. 1. King. 13. 8. Mat. 16. 22. Act. 21. 12. The fleſh tempteth, when wee are inticed of our owne corruption, Obad. 3. Iam. 1. 14. 1 Pet. 2. 11. Temptation hath theſe degrees; ſuggeſtion, delight, conſent and practice, Iam. 1. 14. To be led into temptation, is to bee ouercome of temptation; ſo that Sathan doth preuaile aginſt vs, and get the victorie, Mat. 26. 41. 1. chron. 21. 1. God is ſaid to leade into temptation, when in any tryall he doth forſake man, doth with-hold or withdraw from him his grace, ſuffer him to fall, 2 chron. 32. 31. harden his heart, Exod. 7. 3. and giue him wholly vp into Sathans power, and the full ſway of his owne corrupt heart, Rom. 1. 24. 26, 28.

28. To deliuer is either to ſupport vnder, or elſe to protect and defend from euill

euill. 2 Cor. 12,9. By euill the power and poyson of sinne, Sathan, and the world is vnderstood mat. 5,37.

Q. What desire you of God in this petition.

A. To be freed from 29 trials themselues so far d as it wil stand with Gods good pleasure and alwaies from the euil therof, that we faint not vnder them, or be foyled by them, d mar. 26, 39, e Rom. 8. 28, 1 Cor. 10, 13.

Expos. 29. Here we acknowledging the Lords power ouer our enemies that tempt vs, Zach. 3, 2, Iude. 9. and our owne frailty, psalm. 103, 14. 15, with all bewayling our proneſſe to euill and corruption, Rom. 7, 24. 18, we desire God to bridle Sathan, 2 Cor. 12, 7, 8, kill sinne, psalme 19, 13, support vs by his grace, Ephes. 3, 16, 1 Thes. 3, 13. stirre vs vp to be watchfull in prayer, Ephes. 6, 18, giue vs hope, patience consolation. Col. 1, 11, 2 Thess. 2, 17. and a good issue out of all tryals psal. 6, 4. that we neither presume, no despaire. pro. 30. 9. and free vs from miserie, so farre as may stand with his good pleasure.

Q. Which is the Thanksgiuing in this

Lords

Lords prayer?

A. For thine is the 30 kingdome, the 31 power, and the 32 glory, for euer and euer.

Expos. 30. God is the right owner, and supreame and absolute ruler ouer all things in heauen and earth, Gen. 14. 19. 1. Chro. 29. 11. Psal. 24. 1. 3, all blessings therefore are to bee craued at his hands, Psal. 145, 14, 15, 16, for whither should subiects flee, but to their King? Psal. 70. 5. Psal. 2. 9. 10, 11. 12.

31. God can giue whatsoeuer we stand in neede of, Matth. 7, 7, and 8. 2, strengthen vs against any sinne, 2 Tim. 4. 18. Iude. 24. and vnto any duty. Heb. 13. 21. and wee haue no strength but from him, 1 Chro. 29. 15. 16. 2 Cor 3. 5, therefore we must call vpon him alone.

32. God out to bee glorified by vs in allthings, Col. 3. 17 gaineth glory by hearing the prayers of his people, Ps. 79. 11. Ps. 50. 15. and 30, 11, 12, and [illegible] his glory will not deny them any thing that shal be good. Mat. 7, 11, Luke 11, 13.

Q. Doe not these words containe a reason also, why wee beg the former blessings at the hands of God?

An.

Answ. Yea, for seeing the kingdome, power, and glory are the Lords wee should cal vpon him in al our necessities.

Q. Which is the Conclusion of the Lords Prayer?

A. Amen, which is a witnessing of our faith, & desire of the things prayed for. Ier. 11.5.

Q. What doth Amen 33 *signifie?*

A. So 't is, or so be it. 1. King. 1.36. Ier. 28.6, and 1, 15.

Expos. 33. *Amen*, is some times a title of Christ, Reu. 3.14. because of his faithfulnesse and truth in performing all promises, 2 Cor 1, 20. In the beginning of sentences, it is an earnest asseueration, Joh. 6.26. Mat. 24.47, Luke. 12.44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth both a desire of the things so to bee, and confidence that so it shall be, Num. 5. 22. Deut. 27. 15. 1 Cor. 14, 16. Christ teaching vs to end our prayers with *Amen*, doth thereby admonish vs, both to desire grace of GOD, and to beleeue that God presently heareth, and will certainly in due time grant our request; 1 Cor.

14.

14. 16, ſo that coldneſſe, doubting, diſtruſt are to be ſtriuen againſt, 1 Tim. 2, 8, Iames 1,6.

Q. VVhat muſt wee doe after we haue prayed?

An. Obſerue how we ſpeed, and what anſwer we receiue, Pſal. 3.4. and 85. 8.

Expoſ. 34. Here wee muſt know, that God doth heare and grant our requeſts, when yet hee doth deferre to giue vs the ſenſe thereof, Eſai. 64, 24, 2 Sam. 12. 13. with Pſal. 51, 1, 2, Dan. 9, 22, 23, and 10. 12, 13. Alſo he doth not alway giue the particular thing wee aske, but what hee knowes beſt for vs, Rom. 1, 10. 2 Cor. 12. 7. 8. 9. heb. 5. 7. Further we muſt take heed that wee limit not the Lord to our owne time, Eſai. 28. 16. nor yet receiue Sathans anſwer for the Lords: Sathans anſwer is either contrary to the word of truth; or if hee ſpeake the truth, it is to a wrong end, *viz.* deſpaire or prophaneneſſe. Laſtly, obſerue that we ſpeed well; when God giueth vs the ſame thing that wee craue, being good, Lam. 3. 57. Gen. 30. 19. 22. and 20. 17. Pſal. 21. 2. 4. Exod. 17. 12. Ioſh. 10. 13. or an other as fit, or more

more fit for vs, Gen. 17,18,19, Mar. 14. 35. with Heb. 5,7, or more patience and strength to waite, 2 Cor. 12,7,8,9, Psal. 40. 1.

Q. What benefit shall we gaine therby?

An. It will stirre vp the 35 heart to g thankefulnesse, remoue h 36 dulnesse 37 negligence strengthen, 38 our i faith, and inflame 39 our hearts g with k zeale, ioy and loue, g Psal. 31, 21. 22, h Psal. 88. 13. and 4, 1, 2, i Psal. 4, 3, Psal. 116. 1, k Psal. 28. 6. 7.

Expos. 35. The hearing of our holy prayers is a pledge of Gods loue, and a sweet and comfortable testimony of his mercie, Psalme 31. 21. 22. prouoking the heart cheerefully to praise God, Psal. 30. 8. 10, 11. 12.

36. When God answereth our prayers, the light of his countenance shineth vpon vs, and this reuiueth the dull spirits, Psal. 116. 6, 7, 9, 2 Sam. 7, 27.

37. Experience of good receiued from God, and begged in prayer, doth quicken vs thereunto, Psalme 68, 6, 7, and 116. 1, 2.

38 God is vnchangeable. so that former miseries giuen doe assure vs of future

ture bleſſing, Pſalme 61. 5. 6.

39. Though our hearts are cold by nature, yet the ſight of Gods loue doth moue vs effectually to loue the Lord againe, Pſa. 145, 18, 19, 20, 21.

Q. What muſt we doe if God anſwer vs not the firſt or ſecond time?

A. Examine [40] **how wee** [l] **pray and** [m] **continue** [41] **feruent therein waiting** [n] **vpon the Lord vntill we ſpæd,** [l] Iam. 4, 3, [m] Luk. 18. 1. [n] Hab. 2. 3. Pſalm. 5. 3.

Expoſ. 40. Sometimes wee aske and receiue not, becauſe we aske amiſſe; ignorantly, raſhly, coldly, with wearineſſe, diſtruſtfully, and without loue, Iob 27. 9. Prouerb. 21. 13. asking either things not good, Mat. 20, 21, 22. Luke 9. 54. 55. or not fit for them for whom we pray; or to a wrong end. But heere obſerue, that they pray well that take notice of their wants in Prayers: Pſalme 31. 22. and ſometimes the childe of GOD prayeth beſt when hee knoweth not that he prayeth at all. Romans 8, 26. Alſo God ſometimes giueth vs what wee pray for, when we pray, but coldly. Marke 9. 22. 24. 25. that hee might encourage vs to pray; and denies vs ſometimes when we pray fer-

uently, that we might not trust to our prayers, Psalm. 22. 2.

41. GOD for a time may deny what we aske, Psal. 6, 3, and 13, 1, that he may exercise our humilitie in regard of our wants, Lam. 2. 44, Iud. 10. 13. 14. our faith and patience in waiting, Matth. 15. 22, 23, 24, 26, 27, 28, and trie our obedience, whether wee will in conscience obey, though we want the comfort promised, Psalm. 44, 17, 18, 19, 26. Moreouer, he deferreth to help for a reason, to quicken vs to prayer, make vs know our selues, carefully preserue his graces when once we haue them, and doe vs good in the latter end, Iud, 20. 26. we should not then bee faint-hearted, but hold out vnto the end, being supported with faith, hope, and loue, Psalm. 40. 1, and 37, 7.

Q. Who ought to pray?

An. Though God require it o of all men vpon earth, yet it more especially belongeth to the members of p the Church militant, o Matth. 7. 7. 8. Ps. 14. 2. p Ioh. 16. 23. 26.

Q. Who can or may pray with hope to speede?

An. Onely they q that 14 depart from iniqui-

iniquitie, q Pſalm. 66. 18.

Expoſ. 42. Such onely as feele the burden of ſinne, and haue a deſire to be eaſed are called to come vnto Chriſt; and haue a promiſe to finde good ſucceſſe, Eſ. 55. 1 Matthew 11. 28. Others doe but mocke God; Pſal. 78, 34, 35, 36, neither can they pray with the graces required as faith, reuerence, feruency, loue, &c. ſo long as they loue wickedneſſe, Zache. 12. 10. 2 Timothie 2. 19. Prayer is not a worke of nature, but of the ſpirit of ſanctification; Rom. 8. 15. 26. Gal. 4, 4, 5, and hee cannot fulfill the Luſts of the fleſh, that hath the ſpirit of grace dwelling in him, Gal. 5. 16. ſo that the prayers of the wicked are an abhomination to the Lord, Prouerbs 15, 8, Iohn 9, 31, Eſay, 58, 7, 8, 9, Ezek. 17, 18. Our departing from ſin is at the firſt very rude and imperfect, Ioh. 21, 15, 1 Pet. 2, 1, wee muſt pray daily to be renewed, col. 1. 9. Phil. 1. 9. 10, 11. 1. theſ. 3. 13.

Q. For whom muſt we pray?

A. For all r ſorts of men now liuing, or that ſhall liue ſ hereafter, but t not for the t dead, r 1 Tim. 2. 1. ſ Ioh. 17. 20. t Luk. 16. 24. 25.

Expſ. 43. The Commandement of GOD, Iam. 5. 16. Eph. 6. 18. col. 4. 3. Romans 15. 30. our loue to our Brother, who is of our fleſh, and may appertaine to the Kingdome of grace? Rom. 10. 1. 2. Ioh. 5. 16. doth require that wee pray for all ſorts of men liuing, both priuate, Iam. 5. 14. 1 Sam. 12. 25. and publike perſons, 1. Kings 1. 36. 37. Eſa. 6. 10. friend, Iob 42. 8. 10. and foe, Pſalm. 35. 13. neere in bloud, Num. 12. 13. Gen. 25. 21. and 17. 18. and 27. 28. and 28. 3. 1 chro. 29. 19. and ſtranger. Col. 1. 9. weake or ſtrong Chriſtians, 1 theſ. 5. 14. col. 4. 12. 2. cor. 1. 11. Hebrews 13. 18. 19 ſuch as ſtand, 2 theſ. 3. 5. or be gone aſtray, cant. 8. 8. Exod. 32. 31. 32. Rom. 10. 1. All need the prayers one of another, Iames 5. 16. Sathan ſeekes to moleſt and trouble all men, Luke 22. 31. Iob 1. 9. 10. Eph. 6. 12. 1. Pet. 5. 8. the fall of any man is a diſhonour to God, Romans 2. 23. 24. a ſinners conuerſion brings glory to his Name, Apo. 16. 9. Mal. 2. 1. 2. the prayer of the weakeſt chriſtian is auaileable with God, Pſalme 65. 2. and 145. 18. Pſalme 102. 17. at leaſt it ſhall returne into his owne boſome, Pſalme 53. 13. Ezek. 14. 14. it is a

ſpeciall

speciall act of loue, Matth. 5. 44. a meanes to reconcile our enemies vnto vs, Rom. 12. 20. or to preuent danger or hurt, that otherwise wee might receiue from him. Psal. 109. 4.

44. Prayers cannot auaile the dead, Reu. 14. 13. 1 Pet. 3. 19. Heb. 9. 27. neither can a Prayer for them bee a worke of faith: for commandement to doe it, promise of good to come by it, or approoued example to warrant it in Scripture, there is not any; Superstition did first hatch these prayers, and superstition now is the foundation of them. Loue is the pretence which the ignorant sort make to defend them, but indeed they are vaine, ignorant, rash, and vncharitable.

Q. May men content themselues to pray in priuate onely, or onely in publike?

An. No, but 45 they must v vse both publike and w priuate 46 prayer, v Acts 2. w Luke 11. 1.

Expos. 45. Publike prayer is that which is vsed in the publique meetings and assemblies of GODS seruants: This is a principall part of Gods worshippe, Acts 3. 1. acceptable vnto his Maiestie, because we acknowledge him openly to bee

the giuer of euery good gift, and speake of his free fauour, to the praise of his grace, Psalme 22. 25, and 40, 10. euer vsed in the house of God, Matthew 21. 12. sanctifying euery other duty. 1 tim. 4, 5, commanded by Christ, who hath promised his presence in a speciall manner in the congregation, Psalm. 27, 4, Matthew 18, 20. Also hereby we are quickened to pray more feruently, Zacharie 8. 20. 21. 22, doe testifie our faith, hope, thankefulnesse; professe our selues to bee the seruants of Christ, and stirre vp others by our example. Psalme 95. 6. and 96. 1. 2. 7. 8. And it is much to our comfort, that what wee aske, is approoued and sought with common consent; publique seruice being of more worth then priuate, as a societie exceedeth the worthinesse of one man, Psal. 29. 9. and 87. 2. and 35. 18. and 111. 1.

46. Priuate prayer is that which is performed in a familie, or by one alone. Zach. 12. 12. 13. 14. In the family prayer is necessary, GOD by his commandement binding parents and masters to see it performed. Iosh. 24. 15. Gen. 18. 18. the faithfull haue followed the Lords direction

rection herein, Iob. 1. 5. hereby the affaires of the whole family are ſanctified, 1. Chro. 16.43. Pſal, 127. 1.1. Tim. 4. 5. and God will powre downe a bleſſing vpon that family, that ioyntly ſeeketh his fauour by hearty ſupplication, Act. 1. 14.15. and 12.5.6. Alone wee muſt pray, Gen. 24.63. and 32. 9. 10. Luk. 11. 1. Matth. 6. 6. that wee may bee more fit to ioyne with others to our edification, and haue comfort when wee are alone. Pſal. 30. 10. 11. 12. Alſo we haue priuate ſins to confeſſe, wants to bewaile, croſſes vnder which wee ſhould bee humbled, Pſal. 6. 2. 3. 6. 7. Matth. 14. 31. and fauours for which wee ſhould bee thankefull. Lam. 3. 23. Pſal, 71. 23. 24. and 66. 19. 20.

Q. What other meanes hath the Lord appointed to increaſe faith?

A. The due [x] adminiſtration, and receiuing of the [1] Sacraments. [x] Gen. 17. 9. 10. 11. Rom. 4. 11.

Expoſ. 1. The word Sacrament did in ancient times ſignifie an oath, whereby ſouldiers bound themſelues to bee true to their captaine, and the Generall in like manner did binde himſelfe to the

ſouldiers; but now it is vſed to ſignifie the ſeales of the couenant, whereby the Lord doth binde himſelfe in Chriſt Ieſus to bee mercifull to vs, and we binde our ſelues to bee true vnto Chriſt. The Sacraments are ſpeciall meanes to confirme faith, becauſe Chriſt is after a ſpeciall manner repreſented and offered vnto all, and effectually beſtowed vpon euery worthy communicant.

Q. Who ought to adminiſter the Sacraments?

An. **Only they that** y **are** z **lawfully called thereunto by the Church.** y Heb. 5. 4.

Expoſ. 2. Such are lawfully called to adminiſter the Sacraments, who being furniſhed with gifts of knowledge, and holineſſe, are ſet apart for that office by the Church, Deut. 33. 10. Mal. 2. 7. Matth. 5. 14. 15. 16. 1 tim. 3. 2. 4. 5. 6. 7. tit. 1. 7. 8. 9. Mat. 24. 45. Rom. 1. 1. tit. 1. 5.

Q. What is a Sacrament?

A. **A** a **ſeale of** y **the couenant of grace,** y Rom. 4. 11.

Expoſ. 3. Sacraments are appointed, not onely to helpe the vnderſtanding, and

and the memory, but also to perswade, and assure the heart that Christ is ours.

4. That couenant is sealed in the Sacrament, which God of his meere grace, and fauour, made with vs in Iesus Christ, being miserable sinners, Genesis 17, 7, 9, 10, 11, &c.

Q. In what words is this couenant expressed in Scripture?

An. I will be 5 thy z God, and thou shalt bee my people. z Ier. 31. 33.

Expos. 5. In this couenant God doth promise to bee our Sauiour, King, and Father, to pardon our sin, sanctifie our nature, bestow all good things vpon vs, and protect vs from all euill, Gen 17, 1, 2, Leu. 26, 11, 12, 2 cor. 6, 16, 17, 18, Heb. 8, 10, 11, 12. we promise to choose God to bee our God, trust in him, loue, and feare him, and walke in obedience before him, Exod. 15. 2, and 20, 19, and 24, 3, 7.

Q. What are the parts of a Sacrament?

A. Two: an 6 outward visible signe, sanctified to 7 represent and seale another thing to the mind and heart; and an inward 8 grace, which is the thing signified.

Expos.

Expos. 6. Of a signe there must needes bee two parts, the vnderstanding thereby conceiuing one thing, and the sense another, Gen. 9. 11.12,13.14.15,16,17.Esa. 38.7. 8. therefore of a Sacrament there must needs bee two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod. 40. 11. 13. and not by man vpon any conceited analogy or proportion.

8. The inward grace, is the free and spirituall gift which God bestoweth vpon the soule, Gen. 17. 7. Matth, 26. 28.

Q. Who is the Author of the Sacraments?

A. The Lord a onely, who made the couenant. a Esa 7. 14. and 38.7.

Expos. 9. God is the onely Law giuer of his Church, Iam. 4. 12. Matth. 23. 8. 10, Act. 3. 22. to teach it by word and signe. And as to forgiue sinnes, and receiue vnto grace is proper to the Lord alone. Mic. 7. 18. Hos. 14. 1. 2. so it is his peculiar to institute a signe and seale for the confirmation thereof.

Q. How

Q. How many Sacraments be there.

A. In the 10 New Teſtament onely two: b Baptiſme, and the Lords c Supper. b Ioh. 1.26. c Luk. 22.19.20.

Expoſ. 10. In the old Teſtament the Iewes had many Sacraments, ſome ordinary, Gen, 17, 9, 11, 12, &c. Exod, 12, 1, 2, 3, &c, ſome extraordinary, 1, Cor, 10, 1, 2, 3, 5, but the New Teſtament hath onely two. For there bee no more Sacraments of the New Teſtament, than Chriſt did inſtitute, and receiue before his death; becauſe it was neceſſarie, that hee ſhould receiue both, to ſanctifie them in his owne perſon, and to ſeale that communion which is betweene him and vs. The nature of a Sacrament agreeth not to the fiue forged Sacraments of the Papiſts; either they are not proper to the Church, or are not inſtituted of God, or conſiſt not of an outward viſible ſigne, and inward grace: the couenant of grace is not ſealed in any of them These Sacraments of the new Teſtament, are perpetuall, and neuer to bee abrogated, Heb, 8, 13,

Q. What is Baptiſme.

A. A 11 Sacrament c of our ingrafting into

into Christ, communion with him, and entrance into the Church, [c] Mat. 28. 19. Acts 8. 31.

Expos. 12. The seed of Abraham, Gal. 3. 7. or children of christian Parents are within the covenant, are Christians, and members of the Church, 1. Cor. 7. 14. Rom. 11. 16. Baptisme therefore doth not make them Christian soules; but doth solemnely signifie, and seale their ingrafting into Christ, and that communion which the members of Christ haue with him their Head, and doth confirme that they are acknowledged members of the Church, and entred into it. 1 Pet. 3. 21.

Q. What is the outward signe?

A. Water [f], wherewith the party baptized is washed, by dipping or sprinckling, [h] into the Name of the Father, Sonne, and holy Ghost. [f] Acts 10. 47. [g] Mat. 3, 6, 11, 13, 16. Acts 16, 15. [h] Mat. 28. 19.

Expos. 12. To bee baptized into the Name of the Father, Sonne, and holy Ghost, is to be consecrated vnto the worship and seruice of the Father, Sonne, and holy Ghost.

Q. What is the inward grace or thing signi-

signified?

An. Forgiuenesse i of sinnes, and k sanctification. i Marke 1. 4. Act. 2. 38. k Tit. 3. 5.

Expos. 13. Water in Baptisme doth signifie both Christs Bloud, by which all our sinnes are washed away, and Christs Spirit, by which we are regenerated, Rom. 6. 3. Matthew 3. 11. Ioh. 1. 26. col. 2. 12. Wherefore the inward grace in Baptisme, is the pardon of our sinnes, and renewing of our nature, Tit 3. 5.

Q. To what condition doth the party baptized bind himselfe?

A. To beleeue d in e Christ, and e to forsake his sins, d Acts 8. 37. e Matthew 3. 12.

Expos. 14. Gods promise to vs, and our promise to God, implyed in the couenant, is sealed in Baptisme, Act. 16, 14, 15, 31, 32, 33, so that wee bind our selues thereby to the performance of our duty. Infants baptized haue not the vse of reason, much lesse faith to beleeue; but yet as they bee in the couenant, so they oblige themselues to beleeue in Christ, and depart from iniquitie; which they are bound to performe, when they come

to

to yeeres of discretion, Act. 2. 39. with 2. cor. 6, 17, 18.

Q. How oft ought a man to be baptized?

A. It is enough 17 once to be f baptized: for baptisme is a pledge of our g new birth, f Act. 7. 8. g Tit. 3. 5.

Expos. 15. We neuer read that Christ or his Apostles did administer Baptisme more then once, to one man. And Circumcision, the seale of entrance into the Church of the Iewes, in the place whereof Baptisme is come, was onely once applyed by Gods appointment, Gen. 17. 23. 24. &c.

Q. Who ought to be baptized?

A. Infidels h conuerted to 16 the faith, and 17 infants i of one, or both christian 18 parents, h Acts 8, 12. i Act. 2. 39. 1. cor. 7. 14.

Expos. 16. All they who be within the couenant, and such only are to be receiued into Baptisme.

17. Infants of christian parents are within the couenant, to them appertaineth the promise of forgiuenesse of sinnes, and the Kingdome of God. Also circumcision amongst the Iewes, which answereth to our Baptisme, was administred to Infants,

ſants, Gen. 17. 12. and 21, 1, 4, Luk. 1, 59, and 2, 21. And when *the faithfull* which the Scripture ſaith, *were conuerted with their whole houſhold, and baptized*, it may probably bee thought, there were ſome children amongſt them of thoſe houſholds, who were not excluded, Act. 14. 14. 15.

18. Though we acknowledge ſuch onely to be ſincere Ghriſtians, who ſerue God with vpright hearts, Romans 21, 28, 29, yet thoſe are not denyed to bee Chriſtians, who make ſo much as a generall profeſſion of Chriſt. Act. 11, 26, 1 cor. 1, 2, with 5, 1, 2, 3, and 15, 12.

Q. What is the Lords Supper?

A. A [k] Sacrament of our continuance and growth in Chriſt. [k] 1. cor. 10. 16.

Expoſ. 1: Chriſt is giuen to bee ſpirituall nouriſhment vnto the Soule, that we might grow and increaſe in him, Ioh. 6. 33, 48, 50, 51, 52, 54, 56, as plants are not onely grafted, but doe grow in the ſtocke: and this is ſealed in this Sacrament.

Q. Who is the author of this Sacrament?

An. The Lord [l] Jeſus [a] in the ſame night [a] that he was betrayed, [l] 1 cor. 11.

23.

23. 24.

Expos. 2. Christ, who is the Lord and head of his Church, Act. 10. 36. Ephes. 1. 22. col. 1. 18. hauing authority to institute Sacraments, Matthew 28, 18, 19, and power effectually to performe whatsoeuer is signified and sealed therein, Iohn 1. 4. Eph. 5. 1. 4. did in his owne person institute and ordaine it.

3. When Christ was preparing himselfe to the greatest work of loue that euer was, hauing his thoughts wholly bent to procure the eternall good of his Elect; then did he out of his infinite loue, euen in the same night that he was to be betrayed, appoint this holy Sacrament; knowing that the institution and sealing of the testament, ought to goe before the death of the testator. This should stirre vs vp with care and reuerence to receiue this pledge of Christs loue, and to come vnto it as vnto a spirituall feast, being perswaded that Christ will respect vs now hee is glorified, seeing hee did not forget vs in his agony and passion.

Q. What is the outward signe?

A. Bread [4] and [m] wine, with the actions

ons pertaining to them, as ſ breaking, giuing, receiuing, eating, and drinking. m Mat. 26. 26. 27. 28.

Expoſ. 4. Beſides that Bread and Wine are moſt vſuall, fit, and neceſſary nouriſhments, Pſal. 104. 15. they doe of all others beſt ſerue to expreſſe the body and blood of Chriſt, Ioh. 6. 33. Leauened or vnleauened bread are of free vſe. Act. 20. 7. Matth. 26. 17. 26. but it is expedient, that it be bread that hath ſubſtance in it. The vſe of the wafer-cake is iuſtly blamed as ſuperſtitious, by our Church. And becauſe the Sacrament, is a ſpiritual feaſt; therefore the fineſt bread, and pureſt wine is of moſt laudable vſe. Out of niggardlineſſe to mixe water with wine, ſauoureth of an ill minde, Malac. 1. 7. 8. Chriſt, being not onely the true, but the ſufficient nouriſhment of the ſoule, intending to giue vs a full meale, appointed both bread and wine, and that ſeuerally to be vſed in the Lords Supper, 1. Cor. 11. 23. 24. So that it is ſacrilege to deliuer this Sacrament in one kinde onely, and preſumption not to adminiſter them ſeuerally, ſeeing Chriſt intended to ſet forth his violent death, wherein his bo-

die and bloud were separated.

5 The Bread is to bee broken according to the example of Christ, and his Apostles; because this Sacrament was appointed specially to represent the death and passion of our Sauiour Christ, in which his Body was crucified, and his blood shed. Matth. 26. 26. 27. 28. Acts 20. 7.

Q. What is the inward grace?

A. Christ [n] with all [6] the benefits of [7] his death and passion. [n] 1 cor. 11. 24.

Expos. 6. Not onely Christ his benefits, but euen Christ himselfe is offered vnto vs: for wee cannot bee partakers of the benefits of Christ, vnlesse wee be vnited vnto him, Ioh. 15. 2. Eph. 4. 16. col. 2. 19. Christ is truely and spiritually present in the Sacrament, exhibited to the faith of euery worthy receiuer, but not corporally vnited to the Bread and Wine in respect of place, Acts 3. 21. with Mat. 28. 6. Ioh. 16. 18.

7 The Bread signifies the body of Christ, the Wine betokeneth his bloud; the breaking of the Bread setteth foorth the crucifying of Christ, &c.

Q. What is the duty of the Minister in

the administration of the Sacrament?

A. To ◦consecrate [8] it by [9] declaring the institution therof; and [10] prayer, ioyned with thanksgiuing: [11] as also to breake the bread, and afterwards to deliuer the bread and wine to the people of God, ◦1 cor. 11. 23. 24. Mat. 26. 26, 27. 28. Mark. 14. 22. Luke 22. 19.

8. To consecrate, is to set apart the Bread and Wine vnto an holy vse, 1 tim. 4. 5. Exod. 13. 2. and 22. 29.

9. If Christ had not instituted this vse of Bread and Wine, it could neuer haue had the being, efficacie, and vertue of a Sacrament; therefore the institution ought to be declared.

10. God is euer ready prest to bestow a blessing vpon his ordinances, Mal. 3. 10. Psal. 81. 13. but yet looketh to be sought vnto, Ioh. 4. 10. Act. 6. 2. 4. and 4. 31. therfore the minister must craue Gods blessing to sanctifie the Bread and Wine to their right ends.

11. The worke of our Redemption being liuely set forth in this Sacrament, praise to God for that benefit ought not to bee omitted, Reu. 5. 9. Psal. 103. 4. Reu. 1. 5. 6. Zach. 9. 9.

Q. What is hereby signified?

An. The action of God the Father offering Christ to all and bestowing him effectually upon the worthy receiuer. p 1 Cor. 10. 16.

Q. What is the dutie of the receiuer?

An. To q receiue the 12 bread & wine deliuered, & to 13 eate and drinke thereof q Matth. 26. 26. 27. 1 Cor. 11. 23. 24.

Expos. 12. It is most expedient to receiue the bread and cup into the hand, and not superstitiously, or vnseemely to haue the bread put, or the wine powred into the mouth. Matth. 26. 26. 1. Cor. 14. 40.

13. Eating importeth more then to suffer a thing to melt in the mouth, for common bread fit for the nourishment, which should be vsed, should by chewing, &c. be prepared for the stomacke.

Q. What is signified hereby?

An. Our receiuing and feeding vpon Christ by faith, 1. Cor. 10. 16.

Q. Is it sufficient to receiue this Sacrament once?

A. Nay but s we must receiue it often. Act. 2. 42. & 20. 7.

Expos. 14. Christs Commandement.

1.

1. Cor. 11. 26. the Apostles practice, Act. 20. 7. our owne necessity, weakenesse of faith, 1. Sam. 27. 1. Mar. 16, 14. dulnes of vnderstanding, Iohn 20. 9. Mar. 8. 17, 18. forgetfulnesse, Luke 24. 8. and spirituall wants and decayes in grace, Mat. 24. 12. Reu. 2. 4. and 3. 2. doe require that we receiue this Sacrament often. Reu. 3. 2. 3. We must receiue it as often as it is administred in that congregation where we liue, vnlesse wee be iustly hindered; or companies in great parishes bee sorted for seuerall dayes, because they cannot communicate all at once, Numb. 9. 13. 2. Chro. 30. 12. Act. 2. 42. Mat. 22. 5. 6. 1. Cor. 10. 16.

Q. For what end and vse ought wee to receiue this Sacrament.

A. To confirme our 15 Faith, communion with Christ and all saving graces in vs; to keepe in vs the remembrance the Lords death vntill he come againe, and to testifie our loue one vnto another, 1. Cor 10. 16. 1. Cor. 11. 24. 26. 1. Cor. 12. 13.

Expl. 15. The increase of faith, and of communion with Christ, infer necessarily an increase of all graces, which spring

thence as from the root, Iohn 15. 4. Eph. 3, 21, 22. Ioh. 7. 37.

16. This stirreth vp a more serious thinking on Christs loue and goodnesse in his death, and so preserues the same more truely in memorie. And by eating this bread, and drinking this wine, men do professe and after a sort preach vnto others, vnto the worlds end, the mystery of the Gospel, the summe and substance whereof consisteth in the death of Iesus Christ, and the fruits that flow there-from; shadowed in the Sacrament.

Q. *What is the danger of vnworthy receiuing?*

A. Vnworthy [x] receiuers [17] are guilty of the [18] body and blood of the Lord, and doe eate and drinke iudgement to themselues. [x] 1 Cor. 11. 27. 29.

Expos. 17. Vnworthy receiuers are such who eate and drinke vnworthily, that is, who receiue the bread and wine without due reuerence and respect to the mysterie contained in them, 1 Sam. 6. 19. 2 Sam. 6. 6. 2 Chro. 30. 20. or to the holy ends why they were ordained, or to the person by whose authority they were appointed, 1 Sam. 2. 29. with Reu. 3. 4, Luk. 3. 8.

3. 8.

18. To bee guilty of the Body and Bloud of the Lord, is to offer a ſpeciall wrong and iniury to the perſon of Chriſt, and his ſufferings, and in a ſpeciall manner to ſinne againſt the worke of our Redemption, which is fully ſet forth in the Lords Supper.

Q. Who are to receiue this Sacrament?

An. Such as know their 19 miſery by ſin, the remedy thereof is Chriſt, and z the 20 doctrine of the Sacrament; withall earneſtly a longing 22 to be ſatisfied with the bread of life, x Matth. 11, 28. z Exod. 12, 26, 27. a Reu. 22, 17.

Expoſ. 19. Chriſts death is ſignified by the Sacrament, and Chriſt with all the benefits of his death and paſſion is offered herein: vnleſſe wee know Chriſt, our miſery without him, and the exceeding benefits of his death, wee can neuer deſire, Ioh. 4, 10, or reioyce in thankſgiuing for that mercy, Rom. 7, 25. Eph. 2, 1, 4, and 5, 6. 1 Tim. 1, 13, 14.

20. This Sacrament is a ſigne and ſeale: therefore before wee can vſe it well, or prepare to receiue, or examine our ſelues how we receiue, 1 Cor. 11, 28, we

must haue vnderstanding, Exod. 12. 26, 27, Iosh. 4. 6. 2. chro. 30. 22.

21. The thirsty, who are euer lowly, are the onely welcome guests, vnto the Lords table. Ioh. 7. 7. Reu. 22. 15. This desire is stirred vp in vs, by a consideration of the necessity of the Sacrament, our owne want thereof, Matth. 9. 12. the benefits bestowed therein, Psa. 63. 1. 2. 3. Pro. 4. 7. and the helps we haue thereby to quicken and confirme our faith.

Q. What else is required in them that come to this holy Table?

An. Renued a hatred of all [b] sin, an heartyendeauour [c] to ouercome naturall passions, and an vtter and well aduised [d] forsaking of grosse sin, willingnesse to [e] be strengthened in a faith, and a longing [f] desire for all the good of our brethren. [b] Luk. 3. 12. 13. [c] Matth. 18. 3. [d] Luk. 14. 28. 29. &c. [e] Mat. 5. 6. [f] Mar. 11. 25. Mat. 5. 23. 24.

Expos. 22. He that loues sinne, cannot truly thirst after Christ. Matth. 11. 28. beleeue in God. Mar. 1. 15. Act. 15. 9. 1. Iohn 3. 3. 1. Cor. 15. 17. or haue communion with him. 2. Cor. 6. 14. Psal. 5. 4. Amos 3. 3. 1. Ioh. 1. 6. Sinne is of a soyling

ling nature, and doth defile Gods ordinances vnto vs. Tit. 1. 15. Hag. 2. 13, 14. Heb. 10. 22. Numb. 9. 6. 2 Chro. 23. 19. It ſufficeth not that wee all hate ſinne, but this muſt be renewed by labour and care, Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luk. 3. 12. 13. 14: to ſee more throughly the vileneſſe and multitude of our particular ſinnes, Reu. 3. 2. 3. Ier. 3. 13. purge the heart of them, by iudging and condemning. Iam. 4. 8. 9. &c. and quicken the loathing of them in the heart, ſo that the very thought of them may bee bitter. Ier. 31. 19. 2. Tim. 1. 6.

23. We ſhould deſire to haue our faith encreaſed before wee come to the Lords table: for faith was required of ſuch who did deſire to bee baptized, Act. 8. 37. and 16. 33. 34. It is the eye by which wee diſcerne. 2. Cor. 3. 18. Ioh. 3. 14. 15. and 8. 56. and the hand by which wee receiue Chriſt, Iohn 1. 12. and 6. 35. making this feaſt of the Lords exceeding ſweet, Pſalme 119. 103.

24. When wee come to the Lords table, wee profeſſe our ſelues to be children of the ſame Father, 2. Cor. 6. 18. the redeemed of the ſame Lord. 1. Cor. 8. 6.

ſuch

such as bee guided by the same spirit, 1 Cor. 12, 13. ruled by the same word, fed at the same table, 1 Cor. 16, 17. members of the same body, Eph. 4, 4, 5, 6, and heires of the same Kingdome, Rom. 8. 14, 17, should we not then heartily desire the good of one another, both in soule and body? Eph. 4, 3. 1 Pet. 3, 8.

Q. What if a man finde himselfe weake in faith, and full of doubting?

A. He must bewaile g his 23 unbeliefe pray for faith, seeke to haue his doubts resolued, and so receiue to bee further strengthened 26 in h believing. g Marke 9. 24. h Iudges 6, 37, 38. Exod. 12, 1, 2, 3, 4.

Expos. 25. Vnbeliefe hinders the sweetnesse of the Lords ordinances. Iohn 6, 54, 63, 64, godly sorrow for it quickens a desire, and makes way for the increase of Faith, 2 cor. 7, 10. wherefore doubtings are to bee bewailed, but wee must not thereby bee kept from feasting with Christ.

26 The weake were admitted by Christ vnto this table, Mat. 26. with 26. 56. Marke 16, 14. Acts 1, 6. The Sacrament was ordained not onely for the strong

ſtrong man, but euen for babes in Chriſt, that they might waxe ſtronger, Rom. 4. 11. 1 Cor. 3, 2, 3. they may therefore approach vnto this banquet, being inuited by the Maſter of the feaſt. Pro. 9. 6. Mat. 22. 9. Luk. 14. 21, 23.

Q. How ought a mans heart to be affected in receiuing the Sacrament?

A. With [i] reuerence, [k] ioy, and [l] comfort, [l] meditating on the outward ſignes, and what they ſignifie; the dainties prepared, and loue of him that prepared them, our communion with Chriſt, his graces, and faithfull people, whereby the heart [m] is ſtirred vp to thankſgiuing.

[i] Exod. 3, 5. Gen. 28, 17. [k] Deut. 16, 15. [l] 1 cor. 11, 25. [m] 1 Kin. 8, 66.

Expoſ. 27. From that which we noted before touching the actions of the miniſter, and the people in the deliuery and receiuing of this Sacrament, wee may learne how wee ought to behaue our ſelues in this holy buſineſſe. Exerciſe the eye in ſeeing the Elements and the actions belonging thereunto, Exod. 24. 8. the eare in hearing the myſteries explained, the hand in receiuing the elements, and the taſte in feeling the comfort of them.

Exerciſe

Exercise also the minde in meditating and remembring of Christs sufferings, and the loue of God, not onely giuing his Sonne to die for vs, Ioh. 3. 16. but offering and sealing vnto vs our Redemption thereby, and stirre vp the heart to receiue Christ, Esa. 64. 7. and mourne for sinne, Zach. 12 10. desire Gods fauour, reioyce in his loue, Neh. 8. 10. stand in awe before him, Psal. 5. 7. fearing after an holy manner, least by any vnruly affections, or vnfitting gesture, wee shew the least want of due esteeme, and ioy in his presence. Psal. 2. 11. and 44. 1. Cor. 11. 10. and 14. 40.

Q. What must we doe after we haue receiued?

An. We must endeauour to find an increase of Faith, Loue, and all sauing graces, abounding more and more in well doing. Prouerb. 4. 18. Ezek. 47. 12.

Expos. 28 The receiuing of the Lords Supper is a renewing of our couenant with God. Exod. 13. 9. Genes. 17. 11. 2. Chro. 30. 29. therein we feed spiritually vpon Christ. 1. Cor. 10. 16. are refreshed by him, and by Faith draw vertue from him

him, Rom. 8. 2. Phil. 4. 13. therefore after we haue receiued, we must grow more in grace and knowledge. If wee speed not well after wee haue receiued, commonly our want of preparation was the cause thereof, or defects willingly admitted in the act of receiuing, 2. Chro. 30. 19. 20. Iudg. 10. 14. 15. But care must be taken, that out of dislike of our selues, wee doe not dislike, or deny that measure of grace, which the Lord bestoweth vpon vs; neither must wee bee ouer-hasty: the Lord doth not alway powre his gifts vpon vs, the same day that we come vnto him in his holy ordinances, Psalm. 97. 11. Cant. 3. 4. and 5. 6.

Q. What order hath the Lord left in his Church to keepe his ordinances from contempt.

A. The vnruly 29 should 30 be admonished the 31 obstinate 32 excommunicated: and the penitent after their fall 33 reclaimed and comforted. 1 Thes. 5. 14. 1 Cor. 5. 4. 2 Cor. 2. 6. 7.

Expos. 29. They are vnruly, who are inordinate, liue dissolutely, and such who are knowne by speech, gestures, and deeds, not to walke according to the rule

rule of the Word, or buſie-bodies, vaine boaſters, idle, &c. 2 Theſ. 3. 11. 12. or bee fallen into any outward ſinne, 1 cor. 6. 9.

30 Such perſons being members of the Church, 1 cor. 5. 11. 12. ſhould be reprehended for their ſinne, certainely knowne both to bee ſin, and to be committed by them, Leu. 19. 17. Admonition muſt bee performed with meekeneſſe and diſcretion, Gal. 6. 1. 2 2 tim. 2. 25. ſometimes alſo with zeale and ſeuerity. 1 cor. 4. 21. Gal. 3. 1. fitted to the perſon ſinning, the ſinne committed, and the manner of doing. Numb. 12. 9. 10. 14. If the ſinne bee priuate, knowne to few, the admonition muſt bee priuate; Matth. 18. 15. Luke 17. 3. if knowne to part of the Church, admonition muſt bee before them that knowe it, if knowne to the whole Church, the admonition muſt bee publike, 1 tim. 5. 20. vnleſſe it be knowne by their fault, that haue publiſhed it without cauſe. But alwayes reſpects is to bee had to the condition of the partie offending, 1 theſ. 5. 14. and that muſt be done, which tends moſt to the edification of the Church, 1 cor. 14. 26. If admo-

nition at the first preuaile not, then it is to be doubled, vntill either the offender be reformed, or declare his obstinacie. Tit. 2. 10. 11.

31. Such are to be held obstinate who despise the Churches admonition, and will by no meanes bee reclaimed from their sinne, notwithstanding the long suffering, which the Church hath vsed towards them, Matth. 18. 17. Tit. 2. 10. 11. 2. Tim. 2. 25.

32 To bee excommunicated is to bee debarred from the publique ordinances of God, and societie of the faithfull, both publike and priuate, 1 Cor. 5. 3. 11. 12. 1 Tim. 1. 20. 2 Thes. 3. 6. 14. so farre as necessitie will permit, either in respect of their generall, or particular calling, 1 Cor. 7. 20. and 7. 10. 11. 12. with Eph. 5. 31. The end of these censures is the humbling and reforming of the sinner; 1 Cor. 5. 5. 2 Thes. 3. 14. the terrifying of others, 1 Tim. 5. 10. and keeping the ordinances of God in reuerence, 1 cor. 5. 6. 7.

33 The censures of the Church are medicines to cure, not poisons to destroy, inflicted for to humble, and bring into the

the right way such as haue gone astray, when a sinner doth truly lament the euill of his life, and is vnfainedly sorrowfull, hee is to be receiued againe into the bosome of the Church, and comforted, least Sathan by his deuices should bring him to despaire. 2. Cor. 2. 10. 11. 1. Thes. 5. 14.

Q. Besides the forenamed meanes, are there not some other, profitable for the increase of faith?

A. Yea: reading [1] or [2] hearing the Scriptures read in [s] publike and [t] in [3] priuate, [4] meditation [v], & [w] conference [5] [1] Reu. 1. 3. [s] Act. 13. 15. [t] Act. 8. 28. [v] Luk. 2. 51. [w] Heb. 3. 13.

Expos. 1. The reading, or hearing of the scripture read, doth furnish the minde more with knowledge, 1 Pet. 1. 19. Pro. 1. 5. Deut. 11. 19. 20. and worke vpon the affections, Deut. 17. 18. 19. 2 Kin. 22, 11, 19. Psal. 119. 93. especially if wee apply the commandements for our direction, the threatnings to feare vs from sinne, or to humble vs for it. 2. Chro. 34. 19. 27. and the promises for our comfort and incouragement.

2. As God requires that the Scripture should

should be read in publique. 1 Thes. 5. 27, Col. 4. 16, so thereby he hath promised, that his people may learne to feare him Deut. 31, 12, 13.

3. Priuate reading maketh the publike ministrie more profitable, Act. 8. 30, 31, inableth vs better to iudge of the Doctrines taught: Act. 17, 11, thereby wee are better fitted for the combate, 1 Tim, 4, 13 15, and many euils are preuented. Esa. 8, 19, 20, Psal. 119, 9, Iob. 22, 21.

4. Meditation is auaileable for the getting of grounded and setled knowledge. 2 Tim 2, 7. Psal. 119. 99. and the increase thereof 1 Tim. 14. 13. 15. it strengthneth memory. Psal. 119. 15. 16. enlargeth our delight in good. Psal. 104. 34, Psal. 119. 16. discouereth corruption, purgeth the heart of idle and vnprofitable wandrings, addeth life and strength to holy duties, Gen. 24. 63. Psal. 143. 5, 6, and hereby wee grow more inwardly acquainted with God. Psal. 77. 10. 11. 12: this duty must bee practised euery day more or lesse, Psal. 119. 97.

5. All such who with wisedome, Pro. 10, 32. and 15. 22. Psal. 37. 30. reuerence, 1 pet. 4. 11. loue, the spirit of meekenesse

and gentleneſſe, Tit.3,2, Col.4,6, phi.2, 2, 3, and a deſire of reaping good, doe conferre religiouſly, ſhall preuent rotten ſpeeches, Eph. 4. 29. hardneſſe of heart. Heb.3.13. and much euill; Eccl.5. 2. ſhall increaſe in knowledge, pro.1,5, bee reſolued of their doubts, Col. 3, 16. 1 Theſſ. 5.11, Iob 16,4,5, armed againſt falling, Act.11,13, Iude. 2 pro.18.8, and quickned from their dulneſſe, Heb. 10.33. This will kindle deſire of more fellowſhip with Chriſt, Can. 5. 16. and ſweeten the communion of Saints. Rom. 1,11,12, 1 Theſſ.3.2, Rom.15.32.24.v: Theſe duties muſt carefully bee practiſed of euery man, as he hath opportunitie and meanes. Matth. 25. 27. 2 Cor. 8. 12.

Q. *Hitherto of the ordinary meanes whereby faith is increaſed: bee there not alſo ſome 6 extraordinarie meanes?*

A. Yes: and theſe bee holy x faſting, holy y feaſting and religious z vowes

x Luk.5.35, y Eſt 9.17. z pſal.50.14.

6. By extraordinary duties are meant ſuch, which be of more ſeldome and rare practice, though they muſt be uſed oft, as God giueth occaſion, and when hee calleth

calleth thereunto.

Q. VVhat is an holy faſt?

A. A religious [a] abſtinence from all [b] the labours of our calling and [c] comforts of this life, ſo farre as comelines and neceſſitie will permit, that we might bee more ſeriouſly [d] humbled [e] before God, and more feruent in prayer, [a] Heſt. 4, 16, [b] Leu. 23, 28, [c] Exod. 33. 5. [d] Dan. 9. 9, 11, Leu. 23. 27.

Expoſ. 7. A faſt is to be kept as a Sabbath vnto God: Leu. 23. 28. Eſa. 58. 13. 14. And therefore as vpon the Sabbath, ſuch buſineſſes of this life muſt bee auoided, that agree not with the Sabbath.

8. By the comforts of this life, we are to vnderſtand meate, drinke, coſtly apparell, recreation, and all other delights. Dan. 10, 3, 2 Cor. 7, 5.

9. With faſting muſt be ioyned a ſerious meditation of our ſinnes. Ezr. 9. 4. 6. Neh. 1, 6, 7, Gods iudgements. Neh, 6, 35. 36, 37, and our ſpeciall wants. Dan. 9. 11. 18. The perſon meet for this exerciſe muſt be no nouice in religion. Luk. 5. 36, 37, Matth. 9, 15, 16. A faſt is either of one alone, 2 Sam. 12, 16, or of the whole

family. Zac. 12, 12, or of a particular congregation, or of the whole Church in generall. Iud. 20, 26.

Q. When ought we to fast?

A. When we feele or [c]feare some grieuous [d]calamitie vpon vs, or hanging ouer [e] our heads; want some speciall [f] blessing, are pressed with some speciall sinne, or goe about some weighty [g] matter. [c] Hest. 4, 16, Esr. 8, 21, [f] Act. 13, 2.

Expos. 10. As sword, famine, pestilence, strange vnwonted sicknesses, vnseasonable weather, &c. Ezek, 14, 21, with Esa. 22, 12, 13.

11. These iudgements hang ouer our heads, which our sinnes, and the sinnes of the land haue deserued, and crie for, Amos. 8, 5, 8, Iam. 5, 4, Genes. 18, 20, and which God hath threatned by his word and ministrie, Zeph. 1, 3, 4, 5, with Zach: 1, 6, Lam. 1, 13, 14, 20, with 2, 17, and hath inflicted formerly vpon like transgressors. Ier. 7, 12, Amos, 6. 2, 3.

12. Notwithstanding the ordinary and dayly prayers of his people, the Lord in great wisedome will see them want some speciall good thing, that they may seeke him more earnestly in the vse of the dutie of

offaſting Iudg. 20.28.

Q. VVhat is an holy feaſt?

An. An 13 extraordinary g thankſgiuing for ſome notable deliuerance, out of ſome deſperate danger; teſtified 14 with feaſting before God, with ioy and gladneſſe, ſending preſents to our friends, and h portions to the néedie. g 1 Chron. 16, 8, and 29, 10, 11, h Neh. 8, 19, Heſt. 9, 22.

Expoſ. 13. In a day of extraordinary thankſgiuing there ſhould bee a ſerious remembrance of Gods benefits, Pſal. 116, 6, and 103, 2, whereby wee ſhould bee ſtirred vp after a feruent manner to yeeld praiſe to the Lord, Pſal. 34. 3. and 35, 27, Exod. 15. 2 and reioyce before him heartily, Deut. 12, 12, tying our ſelues vnto him by renewing our couenant, Ioh. 2. 9, Deut. 29. 3, 10, 11. 12, 13, 2 Chron. 15. 11. 12. and learne to be more confident in him, hauing experience of his great goodneſſe. Pſalme 3, 5, 6, and 52, 9.

15. On the day of thankeſgiuing wee may haue a more liberall vſe of Gods creatures, both in meate and apparell, then is ordinary, Neh. 8, 10, Heſt. 9, 22;

But this muſt be vſed in moderation and ſobrietie, that men may bee better fitted for the exerciſe of religion. 1 Kin. 8. 65. This Exerciſe, if it be publique, muſt bee ioyned with the preaching of the word; if priuate, with the reading of the Scripture or ſome holy exhortation, for the better ſtirring vp of affection.

Q. What is a religious vow?

An. A ſolemne [14]promiſe vnto God, made by a [15]fit perſon of ſome [16]lawful thing, which [17]is in his choyce, to teſtifie his loue and [18]thankfulnes, Deut. 23. 21, 22, Prou. 20. 25.

15. Such perſons are fit to vow, who haue knowledge, iudgement, and ability to diſcerne of a vow, and of the duties belonging to the performance of the ſame. Eccl. 5. 2.

16. A man may not vow an vnlawfull, vile or ſuperſtitious thing; Deut. 23. 18. for we are obliged to auoid all euill, yea all apparance of euill. 1 Theſſ. 5. 22. It is preſumption and raſhnes to vow that to God, which he hath forbidden, and will not accept. Iudge. 11, 30, 31.

17. What we are not able to performe either by reaſon of the common frailty, of

of all men, Eccl. 5. 5. with 1 Cor. 7, 7, or of our subiection vnto others we may not vow, as the wife, child, seruant, may not vow, without the libertie of their superiours, Num. 10, 3, 4, 6, 7, 8, 12. That thing is not to be held in our free choice, which we are necessarily bound vnto before our vow, Leu. 27. 26. Deut. 23, 22, 23. But yet to quicken and stirre vs vp the better to the performance of our dutie, it is lawfull to renew the couenant and vow, which we made vnto the Lord in Baptisme, psal. 119, 106. To God vowes were commonly made with prayers, Gen. 28. 20. psal. 61. 5. and paid with thanksgiuing. psal. 65. 1. and 66. 13. 14. and 116. 14. Iohn 2. 9.

18. Vowes should be performed speedily, Eccl. 5, 3, Deut. 23. 23, psal. 76. 11. If we vow rashly, the rashnes is to bee repented of, the vowe otherwise lawfull is to be performed; but a vow should not in any wise be the bond of iniquitie. Matth. 15. 5, 6, 1 Sam. 25. 22. 39. Act. 23, 21.

Q. Can faith being wrought and confirmed in vs be fruitles and vnprofitable?

An. No: for it worketh by loue Gal. 5. 6.

Expoſ. 19. By faith wee are knit vnto Chriſt. Rom. 11. 19, 20. Eph. 3. 17. and cannot be vtterly fruitleſſe. Ioh. 15. 5. ſeing wee receiue the ſappe of grace from him. Iohn 1, 16, Col. 1. 19.

Q. *What is the principal worke of faith?*

An. It 20 purifieth the heart. Act. 15. 9.

Expoſ. 20. To purifie the heart is to abate and crucifie the power of ſinne in the beleeuers, and by little and little to renew him in holines and righteouſnes, Gal. 5. 24. and 6. 14, The Spirit of God is the author of ſanctification, Ioh. 3. 5. Cor. 6, 11. Gal. 5. 22, Rom. 8. 11. faith is the inſtrument of the holy Ghoſt, whereby the heart is cleanſed. Col. 2. 12,

Q. *What followeth thereupon?*

An. A fighting 21 and combating againſt ſinne and corruption. Gal. 5. 17.

Expoſ. 21. Thoſe that are ſanctified, are ſanctified in euery part, Col. 2. 11. 1 Theſ. 5 23. Eph. 4. 24. Col. 3. 10. and yet but in part. Pro. 30. 2. 3 Phil. 3. 12. Rom. 8. 13, Col. 3. 5. ſo that grace and corruption are mingled together in the beſt: Rom. 6. 13. and 7. 25, whence followeth

a ſpirituall combate, not of the minde with the will, or the will with the affections onely, Numb, 22, 34, nor of diuerſe deſires onely, in reſpect of ſundry and different conſiderations; but of the part regenerate with the part vnregenerate, Gal. 5. 17. as of the minde regenerate with the minde vnregenerate, and ſo of the will &c. This combate is continuall, againſt the firſt motions of ſinne, not onely againſt outward groſſe euils. Rom. 1, 13, Eph, 4, 22, Rom. 6, 17. The effect hereof is, that a man ſanctified cannot doe what hee would, Gal. 5, 17, ſometimes he is grieuouſly foiled by the fleſh, Matth. 26, 40, 41, but in the end the Spirit ſhall get the victorie. 1 Iohn 4, 4, and 5, 4, Rom. 8, 2, Reu. 2, 26.

Q. What elſe?

An. A renouncing of [l] all euill in [21] affection, and of [23] groſſe [m] ſinnes in life conuerſation [l] Act. 2. 38, [m] Act. 19. 18. 19.

Expoſ. 22. A pure heart can no more delight in euill, then a cleane fountaine can ſend forth corrupt waters, Pſal. 24. 4. Eſa. 32, 6, 8, Pro. 12. 5. therefore a purged heart muſt renounce all euill, Ezek. 36. 26.

26,27, Ier.32,39,40.

23. The will is the commander of the outward man, 2 Cor.8.11. if it be turned vnto God, the conuersation must needes be reformed. Ier.3,14,17, 1 Sam,12,20, 21, 1 King.8,48,49.

Q. What is a third thing that followeth hence?

A. Loue[n] and [14]delight in that which is good, ioyned with a sincere [15]desire, purpose, and [o]endeauour daily to amend whatsoeuer is amisse, and to lead a life according [16] to the law of God [n] Psalme 119.97. ophil.3.13.14. Act.11.23, [p] Psal, 119.6.

Expos. 24. The same spirit which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both to long after, and to cleaue with ioy to that which is good, Ezek.36.27. Ezek.11.19. 20. Rom.6.19. Psal.86.11.

25. The true beleeuer hath laid aside the practice and desire of all sinne, Psal. 119.113. 128. 163. not onely out of a foresight of the ill consequences, and fearefull euils that may fall, 1 King. 8. 47. Ezek. 18. 28. Luk. 15. 17. but euen out of loue to the chiefest good, and all goodnes,

goodnes, 2 Cor. 5. 14. and that with a true purpoſe, Pſal. 119, 106, Act. 11. 23. and well-aduiſed deliberation: Ruth. 1, 16. therefore he is willingly to eſpie out and reforme whatſoeuer is out of order. Pſal, 119, 59. But note here, that all haue nor the like meaſure of grace. Romans 12. 3. neither can with like victorie ouercome their corruption, Rom. 14. 1, and 15, 1 Phil. 3, 15. The ſtrong ſhould not waxe proud, Rom. 11, 20. Gal, 6, 1, Rom. 14. 3, nor the weake bee diſmayd ouermuch, Rom. 14, 4, Mar. 4. 31. 32.

26. The redeemed of the Lord doe ſee that many waies they are bound to obey, Pſal. 100. 2, 3, and 86. 13, 1 Cor. 6. 19. 20. 1. pet. 1, 17, 18, and alſo that it is a bleſſed thing to beare the yoke, Mat. 11, 29, 1 Iohn 5, 3, pſal. 65, 4, and 119. 14, Gal. 6, 16, and ſo they reſolue to denie their owne will, and follow the Lord, phil. 1, 27, and 3, 20, Act. 26, 7, 1 pet. 4, 2, 3.

Q. Wherein is the ſumme of the Law contained?

An. In the tenne Commandements, Deut. 10, 4, and 4, 13.

Expoſ. 1. Theſe tenne commande-

ments

ments are in abridgement of the whole Lawe, the full expoſition whereof is to bee found in the bookes of the Prophets, and Apoſtles, and holy men, who wrote by inſpiration of the ſpirit, Exod. 34. 27. 1 King. 8, 9, Matth. 22, 40. For the right vnderſtanding of the tenne commandements, called the Decalogue, obſerue theſe rules.

1. The Law is ſpirituall, binding the ſoule and conſcience to entire obedience. Romans 7, 14, Matth. 5, 21, 22 27. 28.

2. The meaning of the precepts is to bee drawne from the maine ſcope and end thereof. Matth. 5, 33, 34, 35, 36, 37.

3. The commandement which forbiddeth a ſinne, commandeth the contrarie duty; and the commandement which requireth a dutie, forbiddeth the contrary ſinne. Pſal. 34, 12, 14, Eſa. 1, 16, 17, Mar. 3, 4.

4. Vnder one vice expreſſely forbidden, all of the ſame kinde, and that neceſſarily depend thereon, as alſo the leaſt cauſe, occaſion, or inticement thereunto are likewiſe forbidden. Mat. 5, 21, 22,

17,18, 1 Iohn 3,15.

5. Vnder one duty expreſſed, all of the like nature are comprehended, as all meanes, effects, and whatſoeuer is neceſſarily required for the performance of that dutie: and therefore in diuerſe, yea in all the commandements one and the ſame duty may in diuerſe reſpects, be commanded, and one and the ſame ſinne may bee forbidden.

6. Where the more honourable perſon is expreſſed, as the man, let the woman vnderſtand that the precept concerneth her.

7. Where the duty of one man ſtanding in relation to another is taught, there is taught alſo the duties of all that ſtand in the like relation one vnto another; as when the dutie of one inferiour towards his ſuperiour is taught, there is taught the generall dutie which all ſuperiours owe to thoſe that be vnder them, which inferiours owe to them that bee ouer them, and which equalls owe one to another.

Q. How are they diuided?

An. Into two Tables. Deut. 5,22, and 10,1,2.

Expoſ.

Expoſ. 2. From the commandements, as they are ſet downe wee may obſerue.

1, That the law is moſt perfectly wiſe, iuſt equall, and ſtrictly binding the conſciences of all men without exception, and that continually. Deut. 4, 5, &c. Pſal. 19, 7, &c.

2. For order of doctrines there is a perfect diſtinction of one commandement from another; but as touching practiſe they are ſo nearely knit together, that no one can be perfectly obeyed, vnleſſe all bee obeyed, and he that breaketh one commandement, tranſgreſſeth the whole law. Deut. 27, 26. Gal. 3, 20, Iam. 2, 10, 11

3. The loue of God is the ground of our loue to our neighbour, 1 Ioh. 4, 20. and 5, 1, 2.

4. Our loue to our neighbour is a teſtimonie of our loue to God. Romans 13. 8, 9, 10.

5. Such as bee truely religious muſt haue reſpect vnto all Gods commandements, Pſal. 119. 6.

6. The duties of the firſt Table are moſt excellent; and the breaches thereof more grieuous then of the ſecond, if equall

equall proportion be obserued, and comparison bee made. 1 Sam. 2, 25, Esa. 7. 13,

7. If two Commandements cannot be performed at once, the lesser must giue place to the greater: so the loue of God must bee preferred before the loue of our neighbour, and morall duties before outward circumstances. Hos. 6. 6. Matth. 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to bee performed vnto God in and through Iesus Christ, Matth. 19, 17, 18, 19, Exod. 19, 6, 7, 6, with 20. 1, &c.

9. All sinnes here forbidden are to be shunned, and that both alwaies, and at all times. The duties commanded are perpetual, to be practised when the Lord giueth opportunitie, and calleth thereunto.

Q. Which are the Commandements of of the first Table?

An. The foure first, and they teach vs the dutie which wee owe vnto God immediately.

Q. Which are the Commandements of the

the second Table?

An. The five last, which instruct vs in our duty towards our neighbour. Ephes. 6, 2.

Q. *Which is the first Commandement?*

An. I am the Lord thy God. &c. Thou shalt haue none other Gods before my face.

Q. *What is the generall dutie required in this commandement?*

A. That in mind, will, affection, and the effects of these we take the true God in Christ, to be our God.

Expos. 3. The speciall duties of this commandement, are knowledge of God, acknowledgement, estimation, Deut. 4, 39. Isa. 43, 10, Psal. 89, 6, 7, &c. and 9, 1, Ier. 24, 7, and. 9, 24, Col. 1, 10, Mic. 7, 18, faith, trust. 2 Chron. 20, 20, Psal. 27, 1, 3, and 37, 5, loue, Deut. 6, 5, Psal. 18. 1. Mat. 10, 37, feare, reuerence, Psalm. 2, 10, 11, and 4, 4, 1 Pet. 1, 17, Matth. 10. 28, Ier. 10, 6, 7, and, 5, 22, Leuit. 19, 14, Psal. 130. 3, Reue. 15, 3. 4, hope. Lam, 3, 23, 26, Rom 15, 13, Ierem. 17, 13, humility. 1 Pet, 5, 6, Mic. 6. 8, Gen. 32, 10, patience. Psal. 39, 9, Rom. 12, 12, Heb. 10, 36, Iob. 1, 21, Ier. 14, 22, Ioy, Psal. 43, 1. zeale, or feruour

of

of will, Gal. 4.18. deſire of Gods preſence in heauen, Phil. 1.23. 2. Tim. 4.8. Reu. 22. 17. 20. inuocation, Pſal. 32. 6. and 65. 2. Phil. 4.5, 6. thankefulnes. Pſal. 75. 1. and 56. 12. 13. ſwearing by God alone, Deut. 10. 20, adoration, Deut. 6, 13, and 10, 20. Matth. 4. 10. and profeſſion of his name, 1. Pet. 3. 15. Matth. 13. 32. Dan. 3. 17. and 6. 11. Rom. 10. 10.

Q. What is the generall ſinne here forbidden?

A. All failing to giue God that aforeſaid honour, which is due vnto him: or elſe in ſome whole, or in part giuing it to any other.

Expoſ. 4. The ſinnes forbidden are Atheiſme, Pſa. 14. 1, Tit. 1. 16, Exod. 5. 2. ignorance, Ier. 4. 22. and 9, 3, Pſal. 14. 3. error concerning God, Rom. 1. 23, Ioh. 5. 23. infidelitie, diſtruſt, Heb. 10. 38. Iſa. 7. 9, Ier. 17. 5, 6. preſumption, Matth. 4. 7. 1 Cor. 10. 6, 10, Num. 15. 30, 31, want of loue, 1 Cor. 16, 22, of feare or reuerence, Pſal. 36. 1. Deut. 28, 58, 59. prophaneſſe, Rom. 1. 30, 2 Pet. 3. 4, 5, Pro. 1, 22. deſpaire, Geneſ. 4. 13, impatience, Exod. 16, 3, and 17. 2, 3, deadneſſe and hardneſſe of heart, Rom. 2. 5, Luk. 2. 34.

and vnthankefulnesse, Rom. 1,21.

5. Also pride, Acts 12,23, Dan. 4,26, 27, Luk, 18, 14, confidence in wit, wealth, friends, wicked deuices, Ier. 17,5, 6, and 49, 16, 2 Chro. 16, 12, carnall loue, Mat. 10, 37, Ioh. 12, 43, 2 Tim. 3, 2, feare of man more then of God, Reu. 21, 8, Mat. 10, 28, Ier. 10, 2, base delights that draw the heart from the fountaine of goodnes, Mat 24, 37, Luk. 21, 34, and 14, 18, &c. Inuocation of wood, stone, or Saints departed, Dan. 8, 2, &c. Esa. 63, 16, sacrificing to our nets, Hab. 1, 16, or blessing an Idoll, Esa. 66, 3, 1 Sam. 31, 9, psal. 106, 28, dedicating holy dayes to the honour of Saints, Exod. 32, 6, or to the crosse professing homage or obedience to the Pope, 1. Cor. 7, 23, representing God by an image, Deut. 4, 12, 15, Esa. 40, 18, societie of marriage with idolaters of this kind, Deut. 7, 1, Exod. 34, 21, 16. 2 Chro. 21, 6, seeking to wizards for helpe, Leuit. 20. 6 1 Sam. 28, 11, &c. and ascribing any thing, whether it be property, work, or glory that belongeth to the Lord alone, to any creature, or thing, though wee acknowledge it to be no god, Ephe. 5. 5 Phil. 3. 14. Exod. 32, 8. Rom. 1 23. 25.

1 Cor.

1 Cor. 10, 20.

Q. Which is the ſecond Commandement?

An. Thou ſhalt not make to thy ſelfe any grauen Image, &c.

Q. What is the generall dutie which this Commandement requireth?

An. That we doe worſhip the true God purely, according to his will.

Expoſ. 6. The particular duties of this precept compriſed vndes that generall are, hearing and reading the Word, and prayer, either publique or priuate, Mat. 28, 19, 20. Deut. 33. 10, Luk. 4, 15, and 11, 1, and 1, 10, 1 Tim. 2. 1, adminiſtration of the Sacraments, Matth. 3, 1, 6. and 26, 26, &c. and diſcipline, Mat. 18. 15, &c. 2 Cor. 2, 6, 2 Theſ. 3. 15. meditation, pſalm. 1, 2, and 37, 31, and 77, 15. conference, Deut. 6, 7, Mal. 3. 16. faſting, Luk. 5, 35. Acts 13. 2. and feaſting, Eſth. 9, 17, with all meanes and furtherance thereof. All which muſt bee approued, exerciſed, maintained, and performed purely, as God offereth opportunitie, without carnall imaginations and conceits, Deut. 4, 2, and 12, 32, Acts 17, 29. Eſay 40. 18, 22, &c.

Q. *What is the generall ſin forbidden?*

An. All7 omiſſion of Gods true wo7ſhip when it is required, and all falſe wo7ſhip, either inuented by others, o7 taken vp of our owne heads.

Expoſ. 7. The omiſſion of any of the former particular duties required, as of hearing, &c. Luke. 14, 19, Eſa. 64, 7, is here forbidden. As alſo carnall imaginations in Gods worſhip, Act. 17, 29. liking and approbation of our owne inuentions, Numb. 15, 39. making images for a religious vſe, Leuit. 19, 4, and 26, 1, worſhipping God in, at, or before an image, 1. King 19, 18. 2 Kin. 18, 1, adding to, or detracting from, or changing any thing of the word of God, inſtituting falſe Sacraments or offices in Gods Church, deu. 4, 2, and 12, 32, 1 Kin. 12, 31, 32, wil-worſhip, grounded onely vpon good intent or cuſtome; Matth. 15, 9, Col. 2, 18, 10, 23 Popiſh faſtings, going on pilgrimage, vowes of pouerty, ſingle life, or any ſuperſtitious or vaine thing: tying Gods preſence to time or place, Numb. 23, 28, 29, 1 Sam. 4, 4, 7, 2 Sam. 15, 25, Iob 4, 20, praying vpon beads, maintaining of any idolatrous cuſtomes, as fit and de-

cent

cent to adorne and beautifie the worſhip of God, Deut. 12, 30, Eſa. 30, 22, ſociety with falſe worſhippers of God in marriage, Deut. 7, 3, 4, Exod. 23, 32 33, and making leagues of amity with them. 2. Chron 19, 1, 2.

Q. VVhat is the third commandement?

An. Thou ſhalt not take the Name of the Lord thy God in vaine, &c.

Q. VVhat is the generall dutie required in this Commandement?

An. That wee ſhould [8] vſe the titles properties, workes, and ordinances of the Lord with knowledge, faith, reuerence, ioy and ſincerity, in thought, word, and conuerſation.

Expoſ. 8. The ſpeciall duties of this precept are, reuerent meditation of Gods titles, properties, and Word, Pſalm. 8, 1, &c. pſalm. 1, 2, and diligent obſeruation of his workes, both of creation, and prouidence, mercy and iudgement, pſal: 104, 24, and 107, 43. Hearing the word, and calling vpon Gods name, with deſire Pſalm. 42, 1, care, diligence, Eccle, 4, 17, Iob 5, 27, conſtancy, Pſalm. 122, 2, zeale, Iam. 5, 16, Matth. 11, 12, faith, Iam. 1, 6, Ioh. 5, 24, ioy, Matth. 13, 44, and humi-

litie, Eſa. 66, 2. and 57. 15. Receiuing the Sacrament with due preparation and right affection, 1 Cor 11, 21. 28. Num. 9, 6, &c. making confeſſion of our ſins with griefe, Ezr. 9, Dan. 9. broken-heartednesse, pſal. 51. 17. and purpoſe of amendment, Iob 39, 37, 38. Speaking of Gods Word and workes with ſincerity, feare, and reuerence, vpon iuſt occaſions, pſalm. 119. 46. Deut. 28, 58. Swearing by the Name of God in truth, iudgement, and equitie being lawfully called thereunto, Ier. 4. 2, vſing apparell, meat, drink, ſleep, recreation, &c. after a ſanctified manner, with prayer, moderation, and to the glory of GOD, 1 Tim. 2. 9. Luke 21. 34. 1 Tim. 4. 4. 5. 1 Cor. 10. 31. and with an outward profeſſion of religion, ioyning an vnblameable conuerſation, Phil. 1. 27. 1 pet. 3, 1. 2. Tit. 2. 10. Matthew 5. 16.

Q. What is the generall ſin forbidden?

A. Omitting the duty here required, vſing his Name when wee ought not, or otherwiſe then we ſhould.

Q. When is the Name of God taken otherwiſe then it ſhould?

A. When it is vſed ignorantly, ſuperſtitiouſly

ſtitiouſly, without faith raſhly, not to a right end, hypocritically, falſely, againſt conſcience, and when men name themſelues Chriſtians, but liue ſcandalouſly.

Expoſ. 9. The ſpeciall ſinnes forbidden are omiſſion or neglect to know, Pſal. 92. 5. 6. &c. obſerue, Zeph. 3. 5. meditate, or make vſe of the titles, properties, ordinances, or works of God, Mat. 13. 19, and 7. 26, &c. and 10. And alſo light, vnreuerent, vaine, falſe, ſuperſtitious or wicked thinking thereof, Mal. 2, 17, pſal. 50. 21. praying without vnderſtanding, 1 Cor. 14. 15. deſire or care to ſpeede, Matth. 6. 7. or faith in Gods promiſes, Rom. 10. 14. Hearing without attention, or care to get good thereby, Ezek. 33. 30 Acts 28. 21. 22. receiuing the Sacrament ignorantly, for cuſtome, without holy preparation, and affection required, 1 Cor. 11. 17, &c. Swearing vainely, Ier. 5. 7. Matth 5. 34. raſhly, 2 Samuel. 19. 7, Eccle. 9. 2, falſly, Zach. 5. 3. Ier. 5. 2. and wicked blaſphemie againſt God, Leuit. 24. 11. 2 Kings 19. 22. curſing and banning, 1 Sam. 17. 43. abuſing the creatures in exceſſe, Amos 6. 1. &c. or ſu-

perstition, Col. 2, 20, 21, Gen. 32, 32, making a sport of sinne, Pro. 14, 9, Ier. 11, 15, and liuing scandalously in the profession of religion, 2 Sam. 12, 14.

Qu. Which is the fourth Commandement?

An, Remember the Sabbath day, &c.

Q. What is the generall duty heere required?

An. That the whole 11 Sabbath or Lords day be set apart from all common vse, as holy to the Lord, both publiquely and priuately in the practice of the duties of necessity, holinesse, and mercie.

Expos. 11. In this Commandement it is enioyned, that wee finish all our worldly busines in sixe dayes, Deut. 5, 23, and that wee rise betimes in the morning vpon the Sabbath, Marke. 1, 35, compared with vers. 38, 39, Exod. 32, 5, 6, psal. 92, 2, and prepare our selues for the publique Congregation, by prayer, meditation, thanksgiuing, and examination of our hearts, Eccles. 4, 17, psa. 93, 5, 2 tim. 2, 19, going about the workes of mercy, and instant necessitie with heauenly mindes, Matth. 12, 1, &c. Luk. 13, 15. It

is

is alſo required that wee ioyne with the people of God in the publique Congregation, hearing the word read and preached, calling vpon Gods Name, receiuing the Sacraments, prayſing God for his mercies, ſinging of Pſalmes, 2 Kings 4,23, Act. 13, 14, 15, 44, and 15, 21, and 16, 13, and 17, 2, and 20, 7. In which exerciſes wee muſt bee all the while attentiue, Act. 16, 14, reuerent, Eſay 66, 2, and eager to get good, pſal. 42, 1, 2, not departing till the bleſſing bee pronounced, Ezek. 46, 1, 2, 10, Act. 10, 33, 1 Cor. 14, 16. After the whole day is to bee ſpent with delight and cheerefulneſſe, in religious meditation, reading and conference, and workes of neceſſity and mercy, Eſa. 58, 13, 14, Acts 17, 11, pſal. 1, 2, Luke 24, 14, 17, 1 Cor. 16, 2.

Q. What is the generall ſinne here forbidden?

An. All neglecting 12 of the duties of that time, 13 prophaning of that day, in whole or in part, by needleſſe workes, words, or thoughts, about our callings or recreations.

Expoſ. 12. Here is forbidden idlenes or a negligent omiſſion of any duty required

quired, either in whole or in part, for matter or manner: as sleeping out the Sabbath in the morning, slight preparing our selues for the publique assembly, absence from it, comming late, sleeping there, staring about, going forth before the blessing, misapplying the word Mat. 20. 6. Acts 20. 9.

13. All prophanation of the Sabbath, or any moment of that precious time, with worldly cares, words, or businesse, is condemned also, Esay 58. 13. as trauailing iourneyes, Exod. 16. 29. 30. keeping faires, Neh. 13. 15. 16. 17. labouring in seed-time and harueſt. Exod. 34. 21. going on trifling errands, &c. vaine recreations, as bowling, shooting, hunting, stoole-ball, &c. on this day are vnlawfull.

Q. Which day is to be set apart as holy to the Lord?

A. It is meet all and perpetuall to keep one day in seuen as holy: from the creation to the resurrection of Christ the seuenth day was instituted: after Christs his resurrection the first day of the week was ordained and is to be kept for euer.

14. The worke of our redemption is the greatest worke that euer was; Iohn 3. 16,

16, and by Chriſt his reſurrection from the dead, a new Creation was as it were finiſhed: wherefore ſeeing that hee roſe againe the firſt day, it was (as Diuines agree) meete the Sabbath ſhould bee changed to the firſt day, Acts 20.7. 1 Cor. 16. 2.

Q. VVhich is the fift Commandement?

An. Honour thy Father and thy Mother, &c.

Q. VVho are meant by Father and Mother?

An. Not onely naturall parents, but alſo is all Superiors in office, age, and gifts.

Expoſ. 15. All Superiours are called by the name father and mother, 2 Kin. 2. 12. and 5. 13, Eſay 19. 13. becauſe they are ſweet and pleaſant names, apt to ſignifie both the affection that Superiours ought to beare towards their inferiours, and alſo to perſwade inferiours cheerefully to performe their duty. Houſhold ſocietie alſo is of all others the firſt, from which all others ſpring, by the encreaſe of mankind, Gen. 4. 1. 2. and 9. 1.

Q. VVhat is it to honour?

An. To acknowledge the excellency that

that is in men by vertue of their place, and accordingly to yeeld it to them.

Qu. Are the duties of inferiours onely here intended?

An. No: but of superiours and equals also.

Q. What then is the generall duty required in this Commandement?

An. That we carefully [16] obserue that order GOD hath appointed amongst men, and doe the duties which we owe vnto them, in respect of their places and degrees.

Exp. 16. Of all men as they stand in relation one to another, here is required wisedome, and iustice to yeeld to euery man, that which appertaines to his place, 1 pet. 2, 17, loue and diligence in fitting themselues with gifts meete for their place, 2 Tim. 2, 15, and doing their duties modestly, Iob 31, 13, 14, and moderation in bearing with the defects of others, Gal. 6, 1, and prayer for the mutuall good of others, Iam. 5, 16.

Qu. What is the dutie of inferiours to their Superiours.

An. To be subiect, [17] reuerent, and thankful, bearing with their wants, and

couer-

couering them in loue.

Expoſ. 17. The wholſome lawes of Magiſtrates muſt bee carefully obſerued, Tit. 3,1, 1 pet. 2, 13, Romans 13,2, their perſons reuerenced, prou. 24,21, 1 pet. 2, 17. and defended with the goods, body, and life of the ſubiect; and to them tribute and cuſtome is freely and willingly to bee payed, Rom. 13,6,7, 2 Sam. 18,3, and 21, 17. The Miniſters of the Goſpel muſt bee had in ſingular loue for their workes ſake, 1 Theſſ. 5, 13, their doctrine muſt bee receiued with gladnes of heart, Heb. 13,17, Luke 10, 16, 1 theſſ. 2, 13, themſelues defended againſt the wrongs of wicked men, Rom. 16, 4, and made partakers of all good things for this life, Galati. 6, 6,. Wiues muſt after a ſpeciall manner loue, feare, and obey their husbands, yea though they bee froward; which muſt bee manifeſted in word and behauiour, Epheſ. 5, 33, 22, 23, 24, Col. 3, 18, 1 pet. 3, 1, 1 Sam. 25, 3, they muſt be helpers to them in godlines, and in the things of this life, Gen. 2, 18, 1 pet. 3, 1, Prouerb. 31. Children muſt imbrace the inſtructions of their parents, continue in feare and obedience to the end, not beſtow

stow themselues in marriage without their consent, Ephes. 6, 1, Luk. 2, 51, Exod 18, 19, Ruth 3, 5, Iudg. 14, 2, and minister freely vnto their necessities, 1, Tim. 5, 4, Gen. 47, 12, Seruants must wisely, faithfully, willingly, and painfully bestowe their time appointed in their gouernors seruice. Tit. 2. 9. 10. Eph. 6. 5. 6, Gen. 31. 38. 1. Tim. 6. 1. 2. submitting themselues to holy instruction, bearing rebukes and chastisements, though they bee vniust; without grudging, stomacke, sullen countenance, answering againe, or resistance, Tit. 2, 9, 1, pet. 2, 18, vntill they can vse some iust and lawfull remedie. Weake Christians must not censure the strong, for vsing their liberty, Rom. 14, 2, 3, Young men must giue due respect to the aged, asking their counsell, rising vp before them, giuing them leaue to speake before them, &c. Titus 2, 6, 1, pet. 5, 5, Leuit. 19, 32, Iob 32, 46, Inferiours in gifts, must not grudge or disdaine their superiours, but seeke to make benefit of the gifts that God hath giuen them, Ioh. 4, 19, Rom. 16, 1, 2, 3, &c. All these duties are cheerefully, dilligently, and faithfully to be performed to superiours,

ours, though they be wicked and vngodly, in reſpect of the Commandement, will and authority of God, who hath ſo appointed, pſal. 119, 4, 14, 32, 117.

Q. What is the duty of Superiours?

An. To carry 18 themſelues grauely, mækely, and after a ſæmely maner towards their inferiours.

Expoſ. 18. Magiſtrates ought by all good meanes to procure the good of their ſubiects, making holy and iuſt laws for the maintenance of piety and iuſtice; appointing officers that be wiſe, couragious, and fearing God, to ſee iuſtice executed; and labouring to root out ſinne by puniſhing offenders iuſtly, and incouraging the godly, 1 Tim. 2, 8, 2 Chron. 19, 5, &c. Rom, 13, 4. Deut. 7. 18. 19. Pſal. 101. 6. 7. 8. 1. Pet. 2, 13, Eſay 49, 23, Miniſters muſt labour in priuate reading, meditation, prayer, and publike teaching, by inſtruction, exhortation, rebuke, and comfort; keeping the holy things of GOD from contempt, and watching ouer their flockes, that their people bee not corrupted by falſe doctrine, or by ſcandalous conuerſation, 1, Tim. 4, 13, 16, & 3, 2, &c. 1. Sam. 12. 23

Deut.

Deut.33.9.10.Ezek. 33.7 &c. and 34.4. Acts 20.28.Matth.7.6.Prou 27.23.Ezek. 44.23.24. Husbands must choose religious wiues, dwell with them as men of knowledge, louing them dearely, bearing with their infirmities, protecting them, prouiding things necessary for their state and calling, allowing them competent maintenance, imployment, and liberty, specially for the seruice of God, reioycing and delighting in them, prudently admonishing them in great loue and tenderneſſe, and praysing them for their faithfulneſſe, 2 Cor.6.14. 1 Pet. 3.7.Eph.5.33. Gen.34.6, 7, Gen. 20. 16. 1.Sam.30.5, 8, Eph.5.28, 29. Exod. 21. 10.Prou.5.18.Gen.26.8, Esa.62,5.Gen. 30.2. Iob. 2 13. Fathers must bring their children to holy Baptisme, Gen. 21. 4. Mothers must nurse their owne children if they be able. 1. Tim. 5.16. Gen.21.7. 1.Sam.1.22. Both must bring them vp in instruction and feare of the Lord. Eph,6. 4.Deut. 6. 6, 7, 20. Exod. 12. 26. keepe them in subiection, traine them vp in some honest labour and calling, Gen. 4. 1. 2. louingly, and seasonably correct their faults, not without compassion and

sorrow

ſorrow, Prouerbs, 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Eph. 6. 3. beſtow them fitly in marriage, and that in due time, 1 Cor. 7, 36, 38, Ieremie 29, 6, and lay vp ſome thing for them as ability will ſuffer, 2 Corinth. 12, 14, Prou. 19, 14, Maſters muſt chuſe into their houſes true, and religious ſeruants; and when they are entertained take care to informe them priuately, and ſee that they ſerue God in publique alſo. Pſalme 101. 6. Act. 10, 2. Ioſh. 24, 15, Gene. 18, 19, Exodus 20, 10, prouide and giue them fit meate, lodging, wages, worke, time of refreſhing, Prou. 27, 27, 1 Cor. 9, 9, Deut. 24, 14. 15, Prou. 31, 15. take care of them when they bee ſicke, that they periſh not for want of good attendance, Matth. 8. 6. and admoniſh, rebuke, correct them, if need require, Prou. 29. 19. Epheſians 6. 9. Col. 4. 1. Strong Chriſtians muſt beare with the infirmities of the weake, ſeeking to build them forward, vſing their liberty aright, for edification, and not for offence; forbearing euen things lawfull for the good of their neighbour, Romans 15. 1, 2, and 14, 13, 15, &c. 1 Cor. 8. 3. Old men ſhould be examples of patience,

sobrietie, and holines, sound in faith, able to giue good counsell and direction, Tit. 2, 2,3,4. Such as excell in gifts must not despise others, but imploy their graces for the good of them.

Q. What is the duty of equals?

An. Equals must regard the dignity and worth of each other, modestly carry themselues one towards another, and in giuing honour goe one before another, Eph. 5,21, Rom. 12,10.

Q. What is the sixth Commandement?

A. Thou shalt doe no Murther.

Qu. What is the generall dutie of this Commandement?

A. That by all meanes lawfull we desire and study to preserue our 19 owne person, and the 20 person of our Neighbour.

Expos. 19. The speciall duties of this Commandement in respect of our selues, are, loue and care to preserue the vigor of mind, and strength of body, that they may bee serviceable to the Lord, and fit for our brothers good; Ephes. 5. 29. to which end wee must vse cheerefulnesse, Prouerb. 17, 22, sobriety in care, meate, drinke, apparell, recreation, and vse of phyſicke,

Phyſicke, Matthew 6,34, pro. 25,26, and 23, 2, as alſo moderation in labours, Eccleſiaſti. 4. 8. and ſleepe; ſeeking lawfull meanes of refuge from violence and danger as giuing ſoft words, courteous anſwers, Iudg. 8, 2,3, prou. 15, 1, flying and ſhunning the company of angry perſons, prou. 22, 24,26, vſing the benefit of law, Deute. 17, 8, &c. and weapons for our neceſſary defence, &c.

20. The ſpeciall duties in reſpect of our neighbour are, loue, Rom, 13, 8, reioycing at the good of their perſons, 1 Cor. 12. 25, 26, Rom. 13, 15, compaſſion and tendernes of heart towards them, Eph. 4,31,32, patience, bearing wrongs, forgiuing iniuries, Col. 3,12, 13, paſſing by ſome wants in mens words or actions, Eccleſ. 7, 2, 1, prou. 17, 9, couering them with ſilence, taking all things in the beſt ſence, 1. Cor. 13, 5, 7, courteous behauiour, Eph. 4, 32, eaſineſſe to be entreated, Iam. 3, 17, gentle anſwers, prou. 1, 5, hearing our inferiours ſpeake in their iuſt defence, Iob 31, 13, auoiding all occaſions of ſtrife, parting with our owne right ſometimes for peace ſake, Gen 13. 8, 9, not neglecting any duty of

loue and friendſhip, though we bee forced to goe to law for our right. Rom. 12. 18. Releeuing the needy, viſiting the ſicke, cloathing the naked, lodging the ſtranger, &c. Heb. 13.2.3. Iob.31. 19. 20. pleading for the life and perſon of the poore, and ſuch as be wronged, and deliuering them alſo, if it ſtand in our power. Pro.24. 11.12. vſing mildneſſe in rebukes, and moderation in correction, Gal. 6. 1. yet according to the qualtie of the offence, Iude, v. 22.23. And in a word be harmeleſſe and innocent towards all men. Pſal. 15. 3. taking care that they ſuſtaine no harme by vs or ours, Exod. 21, 8. in their perſons in taunt, Matth. 5. 22. ſtripe, or ill handling Leuit. 24. 19. To our owne and our neighbours cattell we muſt alſo ſhew mercy, Prou. 12. 10.

Q. Which is the generall ſinne here forbidden?

An. All neglect of our 21 owne, or our neighbours 22 preſeruation or deſire of our owne or their hurt, conceiued in heart, or declared by word, geſture, or deede.

Expoſ. 21. In reſpect of our ſelues by this Commandement is forbidden exceſſiue

ceſſiue ſorrow, Prou. 17. 22. diſtracting care, thoughts againſt our ſelues, ſolitarie muſing on the temptation of Sathan; neglect of meate, drinke, apparell, recreation, phyſick, ſleepe, labour, &c. or exceſſe therin: medling with other mens matters, Amos 4. 1. Pro. 23. 21. and 26. 17. deſperate aduentures, companying with them that bee make-bates, quarrellous, and furious, &c. Prou. 26. 20 21. doing that whereby wee are or may be ſtirred vp to anger, and refuſing to craue the aid of the Magiſtrate.

22. In reſpect of our neighbour, here is forbidden hatred. 1. Iohn 3. 15. enuy Pro. 14. 30. vnaduiſed anger. Matth. 5. 22. pride, Pro. 13. 10. deſire of reuenge; fooliſh pitty, reproching for ſinne or any other infirmitie, as pouerty, baſenes of blood, ſtammering. Leuit. 10. 14. &c. chidings, brawlings, crying with an vnſeemely lifting vp of the voyce, Eph. 4. 31. complaints to euery one of the iniurie wee haue receiued. Diſdainfull or ſcornefull carriage, as deiectednesse of countenance, Geneſ. 4. 5. nodding the head, poynting with the finger, or vſing any other prouoking geſture. Prou. 6. 17.

ſtubbornneſſe, implacableneſſe, Rom. 1, 31. breaking ieſts vpon our neighbour. Oppreſſion, Leuit. 19. 13. with-drawing corne from the poore, Prou. 11. 26. detaining the hirelings wages, Leuit. 19. 13. Ier. 22. 13. not reſtoring the pledge, Exodus 22, 26. Quarrelling, Tit. 3, 2, ſtriking, wounding, Exod. 21, 18, 22, 26, placing manhood in reueng or bloudſhed, Prou. 20. 22. extremitie of puniſhment, Deut. 25. 2. all taking away of life, otherwiſe then in caſe of publike iuſtice, iuſt warre, and neceſſary defence, Exo. 21, 12, Gen. 9. 6, and all ſparing thoſe the Lord commandeth to bee puniſhed. Prouerbs 17, 15.

Q. What is the ſeuenth Commandement?

An. Thou ſhalt not commit adulterie.

Q. What is the generall duty of this commandement?

A. That we ſhould 23 keep our ſelues pure in ſoule and body, both towards our ſelues and others.

Expoſ. 23. The ſpeciall duties of this Commandement are, puritie of heart, 1 Theſ. 4, 3, 4, ſpeech ſauouring of ſobrie-

tie,

ty, Col. 4. 6. temperance in ſleep, recreation, diet both for quantity and qualitie, Luk. 21. 34. 1 Theſ. 5. 6. conuenient abſtinence, watching, and faſting, modeſty in apparell, 1 Tim. 2, 9, grauity in behauiour, Tit. 2, 3, making a couenant with our ſight, hearing, and other ſenſes, Iob 31, 1, pſal. 119, 37, poſſeſſing our veſſels in holineſſe and honour, 1 Theſ. 4, 5, finally, in ſuch as haue not the gift of continency, holy mariage with ſuch as be fit, 1 cor. 7, 2, 9, 39, and therein due Beneuolence, fidelity, and confidence each to other, 1. Cor. 7, 5.

Q. What is the generall ſinne here forbidden?

An. **All vncleannes of the heart, ſpeech, geſture, or action, together with all the cauſes, occaſions, and ſignes thereof.**

Expoſ. 24. The ſpeciall ſins forbidden in this Commandement are filthy imaginations and luſts, Col. 3, 5, ſpeaking or giuing eare to rotten and corrupt communication, Eph. 5, 3, 4, 1 Cor. 15, 33. wantonneſſe of the eyes, Matth. 5. 28, giuing them libertie to wander, and to roue about, 2 Samuel 11, 2, Idleneſſe, Ezek. 16, 49, intemperance in ſleepe or diet, Ier.

5. 8. excesse. Eph. 5, 18, new-fangle-nes, Zeph. 1. 8. immodeste in apparell, Esa. 3. 16, &c. wearing that which agreeth not to our sexe. Deutero. 22, 5, lasciuious pictures. 1. Thes. 5. 22, impudency or lightnesse in countenance or behauiour, Prou. 7, 13, painting the face, 2 Kings 29, 30. vnnecessary companyings with lewd persons, Prouerbs 5, 8. promiscuous dancing of men and women, Matth. 6 22. fornication. Deut. 22. 28. adulterie, Deut, 22, 32. incest, Leu. 18. 6. abhorring mariage, or vnlawfull entrance into the the same, when the parties are within the degrees of affinity prohibited, Leu. 18, 6. formerly contracted, Deut. 22, 23. or married to some other who are yet aliue, Rom. 7. 2. vnseasonable. or intemperate abuse of mariage bed, Leuiticus 18, 19. Heb. 13. 4, and also all vnnaturall lusts, Leu. 11. 22. 23. Rom. 1, 26, 27.

Q. What is the eighth Commandement?

A. Thou shalt not steale.

Q. What is the generall dutie of this Commandement?

An. That by all good meanes we further the outward estate of our selues, and of our neighbours.

Expos.

Expoſ. 25. The ſpeciall duties of this Commandement are, an honeſt calling, 1. Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4, 28. true and honeſt dealing therein, pſa. 15. 2. frugality, honeſtly keeping what wee haue gotten, wiſely ordering our expences. and conuenientlly vſing what God hath giuen, that wee may be helpefull to others; Pro. 21. 20. contentation with our eſtate, bee we neuer ſo poore, 1. Tim. 6. 6. 7. 8. borrowing for neede, and good ends, what wee are able to repay, and making payment with thanks and cheereſulnes, Exod. 22, 14, 15, at time appointed; pſal. 15, 4, or if we cannot keepe day, then by all other meanes contenting the creditour. Giuing freely, Luke 6, 30, iuſtly, Eſa. 38, 7, and cheerfully, 2 Cor. 9. 7. according to our ability, and our neighbors neceſſity, 2 Cor. 8. 13. lending freely, not requiring our owne before the day appointed, not compounding for gaine; forbearing or forgiuing the whole, or part of the ſumme lent, if it cannot bee payde without the hazard of vndoing the borrower, Luke 6, 35, vſing truth, faithfulneſſe, iuſtice, and indifferencie in buying, ſelling, letting, hiring,

part

partnerſhip, &c. Mat. 17. 2. 1. theſſ. 4. 6. not concealing the faults of our ware, or other commodity, or taking aduantage of the neceſsity or vnskilfulneſſe of the one party, but equally reſpecting the good of each other, Gal. 5. 13. ſeaſonable and faithfull reſtoring of things committed to our truſt, Exod. 22. 7. 8. of things found; Deut. 22. 2. 3. and of things vnlawfully gotten, Leuit. 6. 2, &c. Good aduiſednesſe in vndertaking ſuretiſhip, in matters not aboue our ability, and for ſuch as are knowne and approoued Chriſtians, Pro. 11. 15. and 7. 18. moderation in recouering that which is our owne, Phil. 4. 5. Miniſters that receiue the tithes muſt feed the flocke committed to their charge, Ezech. 34. 2. Lawyers muſt take no cauſe into their hands, which they ſee can haue no good end with equity. Eſa. 5. 20. pſa. 55. 5. and they muſt follow thoſe which they vndertake to defend, with all honeſt diligence and faithfulneſſe; for loue of equity, and not of gaine, ending ſutes with all posſible diſpatch and good expedition, Exod. 18, 13, &c.

Q. What is the generall ſinne here forbidden?

An.

A. All [26] neglect to further our owne, or our [27] neighbors wealth, all impeachment or hinderance thereof, and all encreaſe thereof by vniuſt and indirect dealing.

Expoſ. 26. Actuall ſinnes of commiſſion, hereforbidden are, idlenes, inordinate walking, Pro. 12. 11. 2 Theſ. 3. 11. couetouſneſſe, 1 Tim. 6, 10. miſerable pinching, and defrauding our ſelues of the good things, which God hath giuen vs, Eccleſ. 6. 1, &c. and 2. 26. waſtefull conſuming of our ſubſtance by lauiſh ſpending in meate, drinke, apparell, buildings vnneceſſary gifts, ſports, &c. Prou. 21. 17. Eph. 5. 18. and by vnaduiſed ſuretiſhip, Prou. 23. 13.

27. In reſpect of our neighbour, grutching at the proſperitie of others, borrowing to maintaine idlenes, defraude men of their right, what wee are not able to repay; Ezek. 18. 7. alſo borrowing vpon intereſt vnleſſe it bee in caſe of neceſſity; denying what wee haue borrowed, or repaying vnwillingly. Pſal. 37. 21. Leuit. 19. 13. lending vpon vſurie, Exod. 22. 25. Exacting increaſe meerely for the loane. Ezek. 18. 8. cruelly requiring

all

all a mans debts. Eſa. 58.3. without mercie or compaſſion. In bargaining, buying, ſelling, letting, hiring, partnerſhip to vſe iniuſtice, craft, fraud, or falſehood; 1. Theſſ.4. 6. as making things litigious and doubtfull, reſpecting a mans owne commoditie onely; parting with bad wares for good, Amos 8. 5. or good at an exceſſiue rate, enhaunſing the iuſt price meerely becauſe wee ſell for day; ingroſſing wares into our owne hands, that we may ſell them at our owne pleaſure; diſprayſing what wee are to buy, Prou. 20. 14. or prayſing what we are to ſell without iuſt cauſe and for our meere aduantage: buying vnderfoote, eſpecially of ſuch who ſell for need; abuſing mens ſimplicie and vnskilfulneſſe; vſing falſe weights, ballances, meaſures, and lights to deceiue; Leuit. 19. 35: Prou. 11. 1. ſelling things hurtfull, and not vendible; as diſpenſations for ſinne, charmes, church liuings, Pro. 20. 25. Mal. 3. 8. crucifixes, &c. Detayning things ſtrayed, found. Exod. 23. 4. Deut. 22. 1. 2. 3. or the meanes of our neighbours liuing layed to pledge. Exod. 22. 26 27. as alſo things committed to our truſt and cuſtodie,

Deut.

Deuterono. 27. 19. Prolonging of ſuites, defending bad cauſes, immoderate, or vnciuill contending at Law for our owne right, ſelling Iuſtice. Prouerbs 15. 27. remooving ancient bounds. Deuteronomie 19. 14. robbery by land, or ſea, Zach. 5. 3. 4. 5. whether it bee ſtealing goods, cattell, Exod. 22. 1. ſeruants or children, Exod. 21. 16. Deut. 24. 7. with or without colour of law: receiuing of things ſtolen. Prou. 29. 24. Pſal. 50. 18. 19. 22. And all vnapproued and vnprofitable trades of life or callings (if they may be ſo termed) as ieſters, iuglers, paraſites, carders, diſers, gameſters, players, fortune-tellers, figure-caſters, ſturdy rogues, and ſuch as be makers of the proper inſtruments of vnlawfull gemes, Ier. 10. 2. Iob 30. 1. 2. 3. 2 Theſ. 3. 10: Act. 19. 19.

Q. Which is the ninth Commandement?

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Q. What is the generall dutie heere required?

An. That by all meanes wée ſéeke to maintaine our [28] owne and our [29] neighbours good name, according to truth and a good conſcience.

Expoſ.

Expoſ. 28. The ſpeciall duties of this Commandement are, to ſpeake ſparingly, Prou. 10. 19, and to ſpeake the truth from the heart, pſal. 15, 2. In reſpect of our ſelues, rightly to know and iudge of our ſelues, Gal. 5, 26, 2 Cor. 13, 5, to procure our owne good name, prou. 22, 1, by ſeeking Gods glory firſt and principally, Matth. 6. 33, Heb. 11, 2, 39, iudging and ſpeaking well of others, Matth. 7, 2, and walking vnblameably, Eccleſ. 10. 8. Luk. 1, 6, Iob 1, 1, to defend it alſo when neede requireth, but modeſtly, and in a ſort vnwillingly.

29. In reſpect of our Neighbour we are commanded to deſire and reioyce in his good name, Rom. 11, 8, Gal. 1, 23, 24, ſorrow for his infirmities, pſa. 119, 136, Ezra. 9, 6, and couer them in loue, prouerb. 17, 9, 1 pet. 4, 8, hoping the beſt with patience, and ſo iudging, 1. Cor. 13, 5, 6, 7, not bewraying his ſecrets before we haue admoniſhed him, prou. 11. 12, 13, and 25, 9, 10, yea, though we doe it with griefe, and to ſuch as wee deſire might helpe and redreſſe them; rebuking him to his face, Matth. 18. 16. Gal. 2, 11, when iuſt occaſion requireth, but yet louingly

louingly and meekely, Gal. 6, 1, prou. 25, 12, with remembrance of what is praiſe-worthy in him, 1 Cor. 1, 4, 10, Reu. 2, 2, 3, 4, commending him where hee deſerueth well, yet rather in his abſence then preſence, 1. Theſſ. 5. 22. defending the good name of him, whoſe vnblameable carriage is knowne vnto vs by teſtimony, hand-writing, and oath, if neede require, phile. 10, 1, &c. not receiuing idle, or falſe reports againſt our brother, pſal. 15, 3, prou. 25, 23, and 26, 20.

Q. What is the generall ſinne forbidden?

An. All failing to procure, defend, and further our 30 owne, and 31 our neighbours credit: all vniuſt defence, wrongfull ſuſpition, or accuſation of our ſelues or others.

Expoſ. 30. Here is forbidden an ouer, or vnderweening of the good things in our ſelues, Luk. 18, 9, 10, 11, Exod. 4, 10, 13, Iere. 1, 7, bearing our ſelues aboue our worth, Phil. 2, 3, boaſting, prou. 27. 1, excuſing our ſelues vniuſtly, 1 Samuel 15, 15, Gen. 3. 12, debaſing our ſelues, diſſembling that others may praiſe vs procuring our ſelues an ill name by walking vndiſcreetly or offenſiuely, 2 Sam.

12,

12.14. Rom.2.23.24. and a needleſſe leſſening the good opinion others haue of vs, by bewraying our weakenes; as want of learning, &c. to the carper.

Expoſ. 31. Here as condemned euill ſuſpitions, Matthew 7.1.1 Samuel 1.13. want of deſire, care, and reioycing in our neighbours good name, 1. Pet. 2. 1. reioycing in his infirmities, contempt, or fooliſh admiration of others, Act. 12.22. Prou. 27. 14 vniuſtly renewing the memory of our neighbours crimes, which were in tract of time forgotten. Prou. 17. 9. calling good euill, or euill good, Eſa. 5. 20. flattery, Prou. 27.14. Iob 17. 5. forbearing to ſpeake in the cauſe or credit of our neighbours, Prou. 24.18.12. and 31. 8. 9. raſh cenſuring, Matth, 7. 1. 2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding geſtures, Matthew 5. 23. ſpeaking the truth with deſire of our neighbours diſcredit, 1 Sam. 22. 14. 15. with Pſalme 15. 1. 2. 3. liſtening to talebearers, Prouerbs 25. 23, raiſing falſe reports, Leuiticus 19. 16. relating mens words to their diſgrace, contrary to their meaning, 1. Samuel 22. 9. 10. Matth.

29.

26.90.61, ſpreading abroad flying tales, prou.26.20.21,22, libels, falſe preſentments and citations; giuing falſe euidence and pronouncing falſe ſentence, Leuit.19. 15.35, Exod.23,6. Deut, 19, 16, prou. 19, 5, In reſpect of our ſelues and our neighbours, here is forbidden lying and equiuocating. Eph.4,25, Col.3,9, 10.

Q. What is the tenth commandement?

An. Thou ſhalt not couet &c:

Q. What is the generall duty here commanded?

A. That we be truly 31 contented with our owne outward condition, and heartily deſire the good 32 of our neighbour, in al things belonging vnto him, great and ſmall 33 1 tim. 6, 8, 1 Cor. 7, 29.30, Act. 26.29.

*Expoſ.*32. In this commandement we are inioyned to acquaint our ſelues with thoughts of good towards our neighbour, Eſa. 32,8.3, Iohn,2, Iob.31,29, and that which appertaineth to him; to reioyce in the preſent good eſtate of our ſelues and our neighbours, pſalm,34,2, and 119,74, and cheerefully to prayſe God for it.

Q. What is the generall sinne forbidden?

An. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of euill against contentednesse. Iob. 31, 29.

Q. Is any man able to keepe this Law?

A. Not perfectly: for the [a] godly often fall, the most holy in many faile [b] 34 alwaies in their best actions: but the child of God ought [c], may and vsually doth [d] walke according to the Law sincerely. [a] Iam. 3. 2, [b] Exod. 28. 36, 37, 38, c 1 Ioh. 2, 14, Ioh. 14, 15, 23, d 1 King. 15, 5.

Expos. 33. In the seruants of Christ there remaines some root of bitternesse, Heb. 12, 1. Rom. 7, 23, the flesh lusteth against the spirit, gal. 5, 17, their knowledg is but in part 1 Cor. 13, 12, Psal. 119, 18. their obedience therefore cannot bee perfect, Ios. 9. 14, 15, 2 Sam. 2, 9, 2, Chron. 35, 22, Luk. 20.

34. Often in the matter, and manner of doing, Iosh. 14, 15, continually in the measure of dutie, the most holy doe offend. Neh. 13. 22.

Q. Should not a Christian omit doing of good altogether, seeing hee cannot doe it in that measure that God requireth?

An.

An. No but 35 with c diligence and ſinglenes of heart ſtriue againſt corruption, lmke for the aſſiſtance of Gods ſpirit, and labour to g grow in grace. c 2. Cor. 7, 1, f 2 Chron. 16, 9, Philip. 4, 13, g 1 Pet. 2, 2. and 2 Pet. 3, 18.

Expoſ. 35. The ſinne which cleauing to the worke defiles it, is by all meanes poſſible to be auoyded, Matth. 6, 1, 2, 3, 4. &c. Pſal. 37, 27, but the worke it ſelfe is not to bee forborne. For wee haue an abſolute charge from God, to exerciſe our ſelues in all good workes, Eſa. 1, 17, 1 Pet. 3, 11, Col. 1, 10, 2 Pet. 1, 5, and a mercifull promiſe, that he will forgiue the infirmities, which our corruption doth faſten vpon them, and fauourably accept our ſincere endeauour to walke in all holy obedience, though now and then we through weakeneſſe doe ſtep awry. Iob. 42, 7, 2 Chro. 30. 19, 20, Eſa. 40, 11, Can, 2, 14 Numb. 23, 21, Ezek. 34, 16.

Q. What meanes ſhould a man vſe to grow in grace?

A. He muſt throughly examine 36 his h waies, 37 iudge himſelfe, watch 38 ouer his heart at all times in all places, occaſions, and conditions; k redeeming the 39

time to store his 40 heart with good, and preserue his 41 faith. h Hag. 1.5.7. i 1 Cor. 11.31. k 2 Tim. 4.5. Eph. 5.16. l Heb. 10. 35.36.38.

Expos. 36. Examination, which is a diligent, exquisite, and vnpartiall search of our hearts, thoughts, and wayes, Lam. 3. 40. by the word of God, Rom. 7.7. as in his presence; is a speciall meanes to preserue from pride, securitie, hardnesse of heart, and falling into sinne. Heb. 3. 13. psal. 4.4. It doth quicken to prayer, Gen. 24.63. psal. 19.12. is a good steppe to repentance, ps. 119.59. Hag. 1.5. setteth in a Christian course, psal. 39. 1. prouokes forward in Godlinesse, ps. 119.56.60. and makes charitable toward others, gal. 6.4.

37. To iudge a mans selfe, is to passe an vnpartiall sentence against himselfe, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himselfe Ezec. 16.61. and 60.43. Dan. 9.8. Luk. 15.18.19 this awakeneth the heart, Ezec. 36.3. maketh vs affraid of sinne, gen. 32.9. spurreth vs to sue to the throne of grace, 1 King. 8. 83. and preuenteth the iudgement of God, 1 Cor. 11.31.

38.

38. Watchfulneſſe, which is a narrow, carefull, and continuall keeping, obſeruing, and ouer-ſeeing of our hearts, and all our wayes, Prou. 4. 23. is both exceeding neceſſary, ſeeing that of our ſelues we are apt to erre, Pſal. 59, 10. and haue many occaſſions beſides to draw vs away from godlineſſe. Luke 14. 18. 20. and exceeding profitable to preuent or withſtand Satan. 1 Pet. 5, 8. Matth. 26. 41. keep vnder luſts, auoid and cut off ſtrayings and wandrings of minde and life; 2 Tim. 4, 5. 1 Cor. 16. 13. Pſ. 101. 2. keepe the heart in good order, and to eſchew dangerous decayes, falls and diſcomforts, which otherwiſe men ſhall runne into. 2 Sam. 11. 2. 1. Tim. 2, 14, 2 Cor. 11. 3.

39. To redeeme time is ſo to husband it, that euery moment thereof may bee ſpent for our beſt aduantage, Eph. 5. 16. Col. 4. 5. Time is a precious thing, being loſt it is vnrecouerable, though God may pardon it to the penitent: Eſa. 1. 16. 18. therefore wee muſt redeeme the time of youth, Eccl. 12. 1. of the goſpell, 2 Cor. 6. 2. the Sabbath, Exod. 20. 10. the time of ſickneſſe, health, and vacancie from buſineſſe in our callings, &c. Luk. 12. 42,

Ioh. 9.4, gal. 6.10. Prou. 10.5.

40. When mans heart is emptied of euill, it will quickly gather filth againe (as garments will dust,) vnlesse it be fraught with good, Matth. 12,43,44 45,

41. If faith decay in vs, (as needes it must, vnles it be carefully stirred vp, preserued and exercised, 2 Tim. 1,6,) godlines must needes wither, 1 Tim. 1,5, for faith is the victory whereby wee ouercome the world, 1 Iohn 5.4, thereby wee wrestle against sinne, by the Almightie power of Iesus Christ; gal. 2,20, and our liues must needes be full of doubtings, or securitie, drowned with carnall delights, 1 Kin. 11,4, and sinfull pleasures; and the world will loose its efficacie, Heb. 4,2, the exercises of religion their sweetnes. To the end that faith might be preserued, wee must value it aboue gold and siluer, 2, Pet. 2,1, often meditate vpon the sweetnes, Psal. 119, 103, and 139, 17, constancie, Reu. 1,5, 2 Cor. 1,20, & perpetuity of the most precious and free promises, which are the grounds of faith, Ho. 14,5, Ezech. 36, 22. walke according to the rules thereof, learne to exercise it, liuing thereby, Heb. 10,38, Ro. 1,17, & sincerely

cerely, constantly, and conscionably vse all those meanes, whereby faith is wrought or nourished.

Q. How else?

A. We must take vnto him the whole armour [42] of God, and with [n] care, vprightnesse, and constancy, vse the meanes of grace before prescribed in one [o] estate as well as an other. [m] Ephes. 6, 13, 14, [n] prou. 2, 3, 4, 5, Colos. 4, 2, [o] Iob. 27, 10.

Expos. 42. Al Christians are called to be souldiers, Reu. 12, 7, to fight vnder Christ Iesus their Captaine, against the flesh, Rom. 8, 13, the world, 1 Ioh. 2, 16, and the deuill, 1 pet. 5. 8, 9 a spirituall, subtile, and malicious enemy. Eph. 6, 12, Re. 20, 2 Matth. 13, 28, 29, that can neuer be appeased: they had need therefore take vnto them the whole armour of God, which they must dayly put on, and continually keep on, that at all times they haue it ready for vse, to repell and quench the fierie darts of the deuill. The parts of this armour are sincerite, loue or righteousnes, the Gospell, Faith, liuely hope, and the word of God, Eph. 6, 14, 15, 16, 17, 18, These are kept on by earnest prayer,

watchfulnesse, and holy meditation.

Q. What priuiledges doth God afford vnto his children in this life who labour according to his will to grow in grace?

A. 1 They may be q assured s of his fauour and fatherly 3 care r ouer them, the direction f of his spirit, their t growth in u grace and v perseuerance to the end q 1 Iohn 3, 14. Iohn 1. 12. r 1 Tim. 4. 10. Matt. 10. 30. f Psalm. 143. 10. t Col. 1. 9. 10. v Phil. 1. 6.

Expos. 1. It is first of all to be obserued that none of these priuiledges can bee enioyed without great strife and labour. 1. Cor. 16. 13.

2. Not onely some vncertaine hope, or dimme sight of Gods fauour, but assurance thereof may in this life be obtained, Iob. 19. 25. 2 Cor. 5. 1. 2 Tim. 4, 8, and 1. 12, for the Scripture exhorts vs to make our calling and election sure; 2 Pet. 1. 10. layeth many sufficient grounds of assurance; 1 Iohn 4, 13, & 3, 14, Phil. 1. 6. and proposeth diuers examples of them, who haue attained thereunto, Rom. 8, 34, 38, 39, Luke 2. 29. Heb. 11, 9, 10, This is a rare and precious priuiledge, because it may constantly bee enioyed with an increase

creaſe thereof. Hoſ. 13, 14. Malac. 3. 6. 1. Theſ, 4. 1. 10. is alwayes accompanied with ioy vnſpeakeable, and ſweet contentment, Cant. 1. 1. Pſal. 4, 6, 7, Ioh. 8. 56. 1. Pet. 1, 8, and the longer it is poſſeſſed, the ſweeter it is; daintie meates may become loathſome, but we cannot ſurfet of [illegible] fauour. Pſal. 17. 15.

3. God would haue his children know that in euery ſtate he wil ſaue and vphold them, Pſ. 9. 10. & 32. 6. 7. euen when his wrath doth burne againſt his enemies; Eſa 33, 4, 5, 6. and 27. 7. 8. he will teach them the good way, which they ought to follow, Pſ. 25, 12, 14, Prou. 3, 31. giue his Angels charge ouer them, carry them in his boſome Eſa. 91, 11, 12. &c. The amiable, ſweete, & comfortable titles, that Chriſt giueth to his Spouſe, calling her my loue, my doue, my ſiſter, my Spouſe, my vndefiled, doth ſhew what great regard hee hath of euery Chriſtian, Can. 1, 8, 9, and 2, 4, Deut. 33. 12, 27, 28, 29, Can. 7, 6.

4. The ſeruants of Chriſt are exhorted, and commanded to grow in grace and godlineſſe: 1 Theſ. 4. 1. 10. Col. 1, 10, there are patterns of holy men left vnto vs in Scriptures, that haue growne rich

in

in wisdome and holinesse: Reue. 2, 19, what God commandeth in the Gospell, that Christians should beleeue hee will inable them to doe, Iohn 6, 63, 1 Iohn 5, 3, and what ordinary graces any of the faithfull did obtaine, the same may all the faithfull looke for, Zach. 12, 10, Ephes. 4. 4, 2 pet. 1, 1, if it be for their good, Rom. 8, 28, for they are all vnder the same couenant, haue the same redeemer and sanctifier, and haue the same promises made vnto them. 2 Cor. 6, 18, 1 Tim, 2, 5, 6, Eph. 4, 30, and 2, 12.

Q. What other priuiledges doth God afford vnto them?

An. They are [s] kept [w] from, comforted in, and deliuered out [x] of many troubles, taught to [y] vse all estates aright, [6] preserued [x] from [7] foule offences inabled [8] to [a] rise againe, if they [b] fall, instructed to [9] liue godly, and haue [c] possession [10] of the word, [w] psal. 32, 10, Act, 16, 25, [x] pro. 11, 8, [y] Lam. 3, 27, phil. 4, 12, [z] Luk. 1, 6, [a] psalme. 27. 23. 24, [b] Eph. 2, 10. [c] Luk. 8, 15.

Expos. 5. The godly shunne the sins which others follow with greedinesse, gen. 39, 9, and 42, 18, Neh. 5, 15, Iob. 31.

1.

1, order their affaires with godly wisedome, Act. 23, 6, and 22,26, and 18,11, with 19, 37, and foresee the euil to come, and hide themselues, Pro. 22,3, and 26,12 therefore they are preserued from many troubles that others fall into. And yet for want of care and watchfulnesse, they often draw no small griefe vpon their heads, from which they might bee free, if they would carefully subdue their passions, and looke vnto their waies. Can 5,2,3,4,5,6, 2 Sam, 11,2,3, Psal. 5,1,8.

6. In prosperitie the godly, are taught to edifie themselues, Act. 9,31, to walke in meekenes, lowlines, feare and comfort of the Lord, doing good, Iob. 14, 15,21, 24. In aduersitie, to be humble, patient, pray. 1 Pet. 5,6, Iob, 1,21, psalm, 39,9, and 30, 7, 8, grow out of loue with this world, 2 Cor. 5,1,2,3,4, prize the Lords fauour. psal. 73, 26, 28, cleaue close vnto God. Isa. 10,20, examine their hearts, and reforme their waies, Lam. 3,40, Zeph. 2,1 Esa. 27,9, In their callings to take trial of their wisedome, faith, sinceritie, loue of righteousnes, and patience, & so to goe about the same with hearts affecting the things that be aboue. psal. 112,5, gen, 31,

38,

38.39,40, Gal.5.22. Gen.17.1,2. Zach.8. 16. Luke 21.19.

7. If the godly be ouertaken with some reproachfull euill Gen. 9.21. and 10.33. it is not ordinary, Rom.8,1. 2 Cor. 5,7, but for a time, Pſ. 37.34, when they haue caſt off their armour, and neglect their watch. 2 Sam. 11.1.2, Mat.29.40.41. the Lord ſuffring them to fall, to let them ſee their weaknes, correct their careleſneſſe, cure in them pride of heart, and contempt of others: and ordering their ſlips for the glory of his great name, the comfort of the weake, and the good of the party fallen, after that by repentance he is riſen againe.

8. The righteous may fall, but the Lord will not ſuffer them to periſh, Ioh. 10.28. Chriſt hath prayed for them, Ioh. 17.20. Luke 22,23, the immortall ſeede abideth in them, 1 Iohn 3,9. the ſpirit of God doth quicken them, Rom.8,2.11. ſo that afterward they take heart and courage againe to fight againſt ſinne and Sathan, therefore they can neuer be vtterly vanquiſhed, though for a time they bee throwne downe. 2 Cor. 4.8,9. Mat.16.18.

9. If the faithfull ſeeke vnto the Lord, he

he wil teach them with delight and comfort to liue godly in all places, and callings, Prou. 2, 3, 4, 9. Eſa. 30. 21. but yet they ſhall find the fleſh rebelling againſt the Spirit, gal. 5. 17. Pſal. 42. 5. 11. that they might not truſt to themſelues, but in the Lord, Prou. 3. 5. 6. no longer liue then finde neede to pray, Lord ſtrengthen mee 1 Theſſ. 5. 17. be thankfull to God for the mercies they haue receiued Pſal. 54. 6. 7. not triumph before the victory, nor walke in ſecuritie, as though they had no enemie; 1 Pet. 5. 8. 9. and that by how much the fight is more painfull, ſharp, and difficult, by ſo much the victory ſhould bee the more delightfull, ſweet, and glorious, Rom. 16. 20. Reu, 12. 11.

10. The word of God is poſſeſſed, when it is receiued truely in our heads, is kept and laid vp ſafely, as a treaſure in our minds and hearts, ſo that we haue it in readineſſe for our direction and comfort, and doth rule ouer vs with an holy and vniuerſall ſoueraignetie. Luke. 2. 51. Col. 3, 16. 17. Pſal. 119. 111. 112. 33. 35.

Q. Doe all the godly, or any at al times enioy all theſe priuiledges?

An.

An. No: some are ignorant of them, not beleeuing, or at least faintly beleeuing that there are such; others are careleſſe, who prize not, and ſo take not paines for theſe things as they ought.

Q. What other hindrances doe deprive Chriſtians of theſe priuiledges?

An. [d] Inordinate paſſions, as feare, anger, ſelfe loue, pride, loue of pleaſure, cares of the world, and earthly incumbrances; and inconſtancie in good duties: temptations alſo to diſtruſt doe keepe vnder many. [d] Iam. 4, 1, 2, 3.

Q. How ſhould a man bridle and reforme theſe vnruly paſſions?

A. Let him highly eſteeme a Chriſtian life, pray earneſtly, ſet himſelfe moſt againſt the corruptions, that be ſtrongeſt in him, ſhun the occaſions of ſinne, hide the [e] commandement in his heart, and apply [f] the death of Chriſt for the killing of corruption. [e] Pſalme 119, 51, [f] 1 Iohn 5. 4.

Q. How may a man ouercome his temptations to diſtruſt.

A. He muſt not giue credit to Satans ſuggeſtions againſt Gods truth: but conſider of Gods [h] 11 power, [i] goodneſs [k] vnchangeablenes

changeablenes, former[l] mercies, and free[m] grace in giuing vs his sonne[n]; so that weaknes, vnworthines, want of feeling comfort should not dismay him, [g] Matth. 4,3,4, [h] Matth. 8,2, Esa. 40, 28. [i] Psal. 51,12, [k] Ier. 31,3, [l] Psal. 77, 11, [m] Rom. 5,8,9.

Expos. 11. God is in power al-sufficient, so that hee can helpe vs, Eph. 3, 20, and in loue euerlasting, Iohn. 13.1,2, Thes. 2,16, Ier. 13,3, seeing then hee hath once loued vs, wee may bee assured that he will neuer leaue vs. Phil. 4.19.

Expos. 12. God giues Christ to them that are lost in themselues. Esa. 16, 1, 2, Matth. 9,12,13, and the weake as well as the strong are partakers of his merits, 1, Iohn. 2, 1. strength of grace in vs, and soundnes of a Christian conuersation, is not the roote of comfort; neither should weakenes, and vnworthinesse in vs breed doubting of our saluation, Heb. 10, 22, The ground of all comfort is, that God of his free grace hath giuen his Sonne to vs miserable sinners, euen to as many as beleeue in him, 1 Ioh. 2, 2, and 10,3,16, and the weake faith doth lay hold vpon Christ as truely, though not so comfor-

tably,

tably, as the strong doth, 1 Ioh. 2. 12, 13. 14.

Q. What else must be done?

A. Consider what promises the Lord hath made, to [n] keepe and vpholde vs, what [o] incouragements he hath giuen vs to beleeue 13; & how acceptable a thing it is [p] that we should so doe. [n] Matth. 16. 18. Luk. 22. 32. [o] 18. Iohn 3. 23. [p] Matth. 8. 10. and 15. 28. Rom. 4. 20.

Expos. 13. God commandeth, perswadeth, intreateth the thirstie and burdened to beleeue, hath bound himselfe by couenant vnto them, Esa. 43. 25. sealed it by the Sacraments, and confirmed the same by oath, gen. 22. 16. 17. Psalm. 105. 9, Luk. 1. 73. And the deeper our miserie is, the more wee glorifie his name by resting vpon him for succour, Psal. 22. 1. Rom. 4. 18. 20.

Q. What other things are to be learned for the ouercomming of these temptations?

A. We must iudge our selues [q] not by present [r] feeling, or by our owne [s] discerning the fruits of grace, but by that which we [t] haue felt, and the [t] fruites of grace which appeare to other [q] psalme. 116. 11. psal. 13. 1. [r] psal. 51. 10. [s] psal. 77.

11.

11. 12. 1. Cor. 10. 11.

Expoſ. 14. A man may haue faith, that feeles no comfort; and grace, that ſees not the fruits of grace. Pſalme 22. 1. and 77. 8. 9. The ſoule is ſometimes ſicke, Ezek. 34. 4. 16. Cant. 3. 5. and ſometimes in a ſwound; Cant. 5. 6. ſometimes wee iudge amiſſe of our eſtate, Pſal. 1. 16, 10, 11. and 77. 10. obſeruing what motions wee haue to euill, but not how we reſiſt them; ſuppoſing wee haue no grace, becauſe wee haue not what grace we deſire or becauſe wee finde not our ſelues at all times a like affected, and comforted, or elſe wee want what others haue, or we conceit them to haue; whereas, God giues not all graces to one man, nor to all in the ſame meaſure; Epheſ. 4. 7. Zach. 12. 8. Alſo it is the propertie of men in affliction, to admire ſmall things in others, and deſpiſe great and many graces in themſelues: likewiſe the vaſtneſſe of deſire cauſeth that which is much in compariſon, to ſeeme nothing. Sathan workes vpon the timorous diſpoſion of ſome, and perſwades them that they haue fearefully conſented to thoſe ſuggeſtions, which they alwayes abhorred, and in

which they neuer tooke delight: or that they wilfully offend, when ſome ſinfull motions ariſe in their hearts; to which they doe not conſent, but which they reſiſt praying to God for forgiueneſſe and aſſiſtance: and becauſe wee in temptations want one grace, which accompanies faith, to wit, ioy, Ioh. 8 56, 1 Pet. 1 8. we conclude that wee haue no faith at all; whereas faith and ioy bee not inſeparable companions, Iob. 13. 15, Heb. 11. 1, Pſal. 77. 2, 3, the violence of temptation hindering the ſenſe of mercy, when God doth with-hold comfort. For which cauſes, we muſt not ouermuch truſt our ſelues, or credit our feeling, but giue credit to the teſtimony of the godly and faithfull.

Q. *What may be a further helpe beſide?*

A. It is good to examine our [15] hearts, and vſe the aduiſe [w] of others but we muſt know withall, that groning after, [x] labouring to reſt our wearied ſoules vpon the promiſes of grace being neuer ſatisfied vntill our doubtfulneſſe be remoued will bring a good end [v] Pſal. 4. 4, [w] 1. Theſſ. 5. 14. [x] Mat. 11. 28.

Expoſ. 15. God with-holdeth, or withdraweth

draweth comfort ſometimes by reaſon of ſome ſecret ſinne, not yet repented of; or ſuffereth Sathan to buffet vs that we might more ſeriouſly repent of ſome corruption. Iob 40. 3,4,5,6, with 42. 6, 2 Cor. 12. 7, And hereby the Lord doth correct our not prizing comfort at a high rate, Cant. 5. 3, 4,5. our forgetfulneſſe to prayſe him for it: we ought therefore wiſely to make tryall of our wayes, neither ſparing any ſinne, not cenſuring that to bee ſinne which is iuſt and lawfull, not making light account of any ſinne, nor yet calling our repentance into queſtion, becauſe ſome things haue beene amiſſe or we haue not attained to perfection.

Q. Doe the fruits of the ſpirit alwayes appeare in the faithfull?

A. No: They are y obſcured in our firſt 16 conuerſion, in the dayes 17 of z ſecurity when we a leaue our firſt loue, 18 in time of b temptation 19 or ſome 20 relapſe c into ſinne. y Luk. 5. 37, 38, z 1 Cor. 3. 1, a Reuel. 2. 4, b Pſal. 6. 1, 2, 3, c Pſal. 51. 10.

Expoſ. 16. At our firſt conuerſion wee are as new borne babes who haue the truth of mans nature, but the perfection of it groweth with age, 1 Cor. 3, 1 Heb.

5. 13. Our knowledge is small and confused, Psal. 73. 22. and 119. 33, 34, 100, our sight of Gods loue dimme, many doubts arise in our minds, Luke 24. 38. because of our weakenesse and vnworthinesse: many lusts are vntamed, we are vnexperienced to put on, or weare the Christian armour: and therefore are oft foyled of our aduersaries. Some few at their first conuersion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to bee examples, to the weake. If our comfort and ioy that wee felt in our first conuersion bee diminished, it is either by reason of security, or temptation. 1. Sam. 11. 2, 3, &c. with Psal. 51. 10. Psal. 77. 8. 9. 10.

17. Good ground will bring foorth weedes if it bee not tilled, and fire will die if it bee not blowne; the graces of Gods spirit will decay if they bee not stirred vp by prayer, reading, &c. 1. Thess. 5. 19. 2. Tim. 1. 6. and lusts, worldlinesse, drowsinesse, &c. will creepe vpon the best, and overgrow them, if they bee not diligent to keepe them vn-

der

der, and roote them out, Luk. 21.34,35, 36.

18. As our loue to God doth decay, ſo the ſenſe and feeling of Gods loue to vs doth die and decay alſo, Reu. 2.4,5, When our loue to God is abated, the ſpirit of God, which is the comforter of the heart, and the ſtirrer vp of that ioy, which paſſeth all vnderſtanding, is grieued, Eph. 4. 30. our faith is weakened, 1 Tim. 1. 5, our prayers muſt needes bee cold and faint, we muſt needs bee dull, heartleſſe, vncheerefull, euen a burden to our ſelues, vntoward to any holy duty, Pſal. 119. 174. For loue is the wheele of the ſoule, and firſt affection, Deut. 6. 5, Matth. 22. 37, if that be diſordered, no other can be of a right temper.

19 In time of temptation, the minde is full of diſorder and confuſion, and the heart of man, Exod 6.9, Pſal, 77.2,7,8,9, 19, as the aire is troubled in a tempeſtuous ſeaſon; many miſts being caſt betweene the eye of our vnderſtanding, and the promiſes of God, as clouds that obſcure the Sunne: Satan hauing then leaue to trie, and buffet vs. By temptations we are fitted to grow in grace, Pſal, 32. 4, 5,

thereby alſo the graces of gods ſpirit in vs are tryed, Rom. 5. 5, Iam. 1. 2, 3, but it is no fit ſeaſon for vs to diſcerne or iudge of them.

20. When corruption getteth ground, grace muſt needs bee weakened, for theſe two are oppoſite the one to the other.

Q. *How ſhould a man recouer out of a relapſe?*

An. By ſpeedie [d] conſideration [21] of what hee hath done, renewing his repentance with ſorrow and ſhame [e] bewayling his ſin before God, reforming his life, and laying hold vpon the promiſes of mercies, [d] Reu. 2. 5, [e] Ier. 31. 18, 19.

Expoſ. 21. Such as haue fallen into ſome groſſe ſinne after repentance, muſt not vtterly deſpaire, 1 Ioh. 3. 23, Eſa. 55. 1, Matth. 11. 28. For the Prophets call vpon wicked reuolters from God, to repent, and promiſe them pardon. Eſa. 1. 18, Ier. 3. 1, 12, 13, 14, &c. and in the Law ſacrifices were daily offered, not onely for ignorance, Leuit. 5. 15, 17. but ſinnes committed willingly, and againſt conſcience, Leuit. 6. 1, 2, 3, wee are commaunded daily to pray for remiſſion of

ſinnes

ſinnes without exception. Luk. 11, 4. no ſinne is vnpardonable, but the ſinne againſt the holy Ghoſt, Matth. 12. 3, 13, 2. Marke 3. 28, 29, from which a man that ſinnes groſſely after repentance may bee free. God is able to heale the latter wounds which ſinne makes as well as the former; Hoſ. 14. 4. without Chriſt no offence can be forgiuen, and in Chriſt all offences may be done away, 1 Ioh. 1. 7, Mercy in vs is as a drop of a bucket, in compariſon of that infinite ſea of mercy which is in God: If by his commandement man muſt forgiue his brother ſeuenty times ſeauen times, will not hee forgiue them that humble themſelues before him? Mat. 18. 11, 22.

Q. *What priuiledges doe the godly enioy as ſoone as this life is ended?*

A. Their glory then begins; for their bodies remaine [22] in the [g] graue, as in a bed of ſpices; and their ſoules being perfectly [g] freed [23] from ſinne, are receiued into heauen, to the beholding [h] of God, and Chriſt immediately [f] 1. Theſ. 4. 15, [g] Reuel. 14. 13, [h] Matth. 5. 8. 1 Cor. 13. 12.

Expoſ. 22. Death ſeparates the ſoule from the body, but it doth not ſeperate the

the soule or body of the godly from Christ, Rom. 8. 38, 39, 1 Cor. 3. 22, and 15. 54, 55. 56. Phil. 1. 21. when the body lyeth in the graue, and is dissolued into dust, it is yet vnited vnto Christ, Io. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change. 1. Cor. 15. 38. 42. 43. 44.

23. From the guilt and dominion of sinne, the godly are deliuered in this life, 1. Ioh. 1. 9. not from all staine thereof; but after this earthly tabernacle is laid downe they are deliuered from all sinne, sorrow, and care, Reu. 21. 4, 27. and are receiued into heauen to bee with Christ, inioying the glorious presence of God. 1 Thes. 4. 16, 17. seeing him, not by faith obscurely, 2 Cor. 5. 7. as it were throrow a glasse, 1 Cor. 13. 12. as the Saints doe in this life, but by sight, and face to face, immediatly, or without meanes. Psal. 17. 15.

Q. If this be the state of the Godly, what shall become of the vngodly?

A. Their bodies [i] shall rotte in the graue, and their soules are iudged vnto [k] euerlasting woe, [i] Gen. 3. 19. [k] Luk. 16. 22. 23.

Expos.

*Expoſ.*24. Death is a curſe to the wicked, Gal.3. 10,13, with Ioh.3.16, and ſo is their rotting in the graue, becauſe they are not in Chriſt, 2 Cor. 5.17, though to the ſenſes there is nothing befals the bodies of the wicked, which befalleth not the bodies of the godly, Eccle. 9. 2. The wicked ſhall indeede riſe againe, but it is to further condemnation, Ioh.5. 29.

Q. When ſhall the happineſſe of the elect be conſummate?

A. At the dreadfull day 25 of iudgement, and the generall reſurrection, Pſa. 17.15.

*Expoſ.*25. The ſoule in heauen doth retaine a naturall deſire to be vnited to the body, neither can the happineſſe of the ſoule bee euery way compleate and perfect without it: Of the happineſſe of the elect there bee three degrees; one at their firſt conuerſion, Matth. 5. 3,4,5. Pſal. 32. 1, 2. the ſecond at death, Apoc. 14.13 the laſt and moſt perfect at the day of iudgement, 1 Theſſ. 4.17.

Q. Who ſhall be iudge at that day?

A Chriſt 26 the Lord and king of the Church, 1 who ſhall come in a moſt glo-

rious

rious and visible manner [m] descending from heauen with a shoute, and with the voyce of the Archangell, and with the trumpet of God, most royally [n] attended with innumerable multitudes of mighty angels [l] Act. 10.42, and 17. 30, [m] 1 Thes. 4.16, [n] 2 Thes. 1.7.

Expos. 26. The decree of iudging and iudiciarie power, is common to Father, Sonne, and holy Ghost, Gen. 18. 25, but the visible act, promulgation, and execution of iudgement belongeth to Christ our Mediatour, as God and man; Act. 17. 13, Ioh. 5. 22, 23, Rom. 14. 10, 11, 12. who being iudged at his first comming to worke our redemption, shall at his second appearing come to iudge, this being the last act, and accomplishment of his kingly office, 1 Cor. 15. 25, 26, 27.

Q. *When shall Christ come to iudgement?*

An. He will most surely come, but the time is [o] vnknowne, that we might euer [p] watch, and prepare for his comming [o] Math. 24. 36. [p] verse 42.

Q. *Whom will he iudge?*

An. His elect and [q] chosen, and all their enemies, both euill [r] angels, and wicked

wicked men, q 2 Cor. 5. 10, r 2 Pet. 2.4, Iude 6.

Q. *Seeing many of Gods elect people, and wicked men are rotted in their graues, how can they be iudged?*

A. The very ſame [s] bodies [27] that at any time died, ſhall by the power of God be raiſed vp, and their ſoules be vnited to them, inſeparably to abide to together for euermore. [t] 1 Cor. 15, 42, 43, 44.

Expoſ. 27. Iuſtice requireth, that the ſame bodies which ioyned with the ſoule, in working good or euill in this life, ſhould bee raiſed vp to ſhare with the ſoule at the day of the Lord, Rom. 2, 5, 6.

Q. *What are wee to beleeue concerning thoſe who ſhall bee found aliue at the comming of Chriſt?*

An. They ſhall bee [t] changed in the twinckling of an eye, and ſo preſented before [28] the iudgement ſeat of Chriſt. [t] 1. Cor. 15. 15, 52.

Expoſ. 28. The meanes whereby quicke and dead ſhall be gathered to iudgement, are the powerfull voyce of Chriſt, Ioh. 5. 28, and the miniſterie of angels: Mat. 13. 40, 41, the bruite and ſenceleſſe creatures

ſurren-

surrendring vp their dead, Reu. 20. 13.

Q. *In what manner shall hee iudge them?*

A. Most [29] strictly, both in respect of the [v] persons iudged, and the things for which, but yet he shall iudge most [w] righteous iudgement, [v] Cor. 5. 10, [w] Act. 17. 3.

Expos. 29 Euery man must appeare in his owne person before the iudge, Rom. 14. 12, Reu. 20. 12, and giue an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Master, Seruant, &c. for all the things which he hath receiued of the Lord, and for all the things which he hath done; euen all thoughts, words, and actions, Iob. 34. 11, Psal. 62. 12, Pro. 24. 12, Ezek. 33. 20, Rom. 2. 6, 2. Cor. 5. 10, 11, 1. Pet. 1. 17, Apoc. 22. 12. we should therefore be conscionable, patient, and watchfull, taking care that all our actions here be approued by the word of God, 1 Thess. 4. 18, 2 Pet. 3. 11, 14.

Q. *What shall bee the issue of this iudgement to the wicked?*

An. Euerlasting [x] perdition from the presence of the Lord, to all those who ignorantly, or wilfully contemne the Gospel,

spel. x 2 Thess. 1. 7. 8, 9.

Q. *What shall bee the issue hereof to the godly?*

A. Cleare 30 vision of y God & Christ, endlesse z communion with them, euerlasting a peace and glory, both in soule & 31 body, in fuller measure then the heart of man can now apprehend, or any of the Saints enioyed before, y 1 Ioh 3. 2, z Io. 17, 24. Phil. 1. 23, a Matth, 25. 34.

Expos. 30. Spirituall or supernaturall blessednesse of the Saints, is the immediate fruition of the chiefe, perfect, sufficient, and vnchangeable good, euen God in Christ, Matth. 5. 8, with 19. 17, 1 Thes. 4. 17, Matth. 25, 34. who of his meere goodnesse doth giue himselfe vnto his Elect, to be seene, loued, and possessed, that is, to be enioyed, by them. The means by which God is inioyed, is the vnderstanding, will, and affections; the minde clearely and immediately beholding God in Christ, and his exceeding glory and goodnesse, as it were face to face. Exod. 33. 20, 1 Cor. 13. 12, 2 Cor. 5. 6, 7, 1 Ioh. 3. 2, and the will with as great loue and ioy, imbracing that infinite good, as there is knowledge thereof in the minde, Reu. 19.

3.4. The Saints in glory doe not abſolutely ſee God as he is in himſelf; for that which is infinite cannot bee comprehended of that which is limited: but God doth manifeſt himſelfe vnto them, ſo far forth as a creature is capable for to know him. Pſ. 16. 15. And to the end that the Saints ſhould be fully contented, and not waxe dull at the glory of ſo great a light; God doth perfect the powers of the ſoule, perfectly repaire his image in his Elect, & by his power enlarge the capacity of the ſoule, ſo far as the nature of man will beare, 1 Ioh. 3.2, that it might alwayes be fully ſatisfied with the beholding of him, and that without wearineſſe at any time, Pſal. 17. 15.

31. The ſubiect of happines is the whole man. Reu. 20. 6. and 22. 14. therefore in this eſtate of bleſſedneſſe. the bodie is vnited to the ſoule; and laying aſide corruption and mortality, is changed to an incorruptible, immortall and ſpirituall body, like to the glorified body of Chriſt our Sauiour, 1. Cor. 15. 41, 42, 43, 1 Ioh. 3. 3, whence followeth perfection of the whole man, conformity with God, vnſpeakeable ioy, and endleſſe glory, Reu. 22. 5.

FINIS.